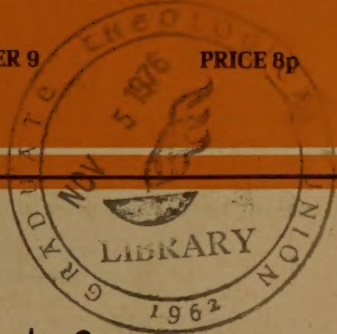


VOLUME 17

NUMBER 9

PRICE 8p

LEVEL
ONE



Christian Order

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CHRISTIAN EDUCATION

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It cannot be necessary or right that Catholics who wish to adhere to the forms of thought and discipline which were officially approved in the Roman Church a decade ago can no longer be found a place in that church today. Their convictions, constancy and devotional practices form in fact a needed counterweight within the church to the prevalence of reformism. Their habit of alleging error (or worse) against bishops, curial institutions, and the Pope in person is of course provoking. It is also contradictory of their own position, rather in the way that Ulster loyalists contradict their position when they make threats against the authorities to which they profess loyalty. But instead of allowing itself to be provoked the Vatican has it in its power "at a stroke", at no doctrinal and small disciplinary cost, to mollify its accusers, avert schism, reduce contention, and ease the consciences of many faithful Christians. The stroke would not bring perfect reconciliation, but it would draw the sting of the conflict: Let them have their Mass. — *The Times*, first leader on August 9th, 1976.

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Christian Order is a monthly magazine devoted to the promulgation of Catholic Social Teaching and incisive comment on current affairs in Church and State; at home and abroad; in the political, social and industrial fields.

It is published by Father Paul Crane, S.J., from 65, Belgrave Rd., London, S.W.1. This is the sole postal address to which all communications concerning **Christian Order** should be sent.

Christian Order is obtainable only by subscription and from this address. In the case of those desiring more than one copy, these are obtainable at the subscription rate and should be paid for in advance.

The annual subscription to **Christian Order** is £1 in the United Kingdom and Republic of Ireland; \$3.00 in the United States, Canada and Australia; elsewhere, according to the approximate sterling rate of exchange, in the currency of the country concerned or any convenient currency.

Air-mail rates as follows:
U.S.A., Canada \$8.00
India, etc. — £4.00, U.S. \$8.00
Australia — £4.50, A. \$8.00
N. Zealand — £4.50, N.Z. \$8.00.

Christian Order

EDITED BY

Paul Crane SJ

VOLUME 17

SEPTEMBER, 1976

NUMBER 9

Cause for Scandal

THE EDITOR

THE Churches' Unity Commission, is made up of members from eight Churches in this country, including the Catholic Church, plus one consultant each from the British Council of Churches and the Free Church Federal Council, plus one Executive Officer, a Treasurer and a Field Officer.

I have just read the second of its reports, addressed to the Archbishops of Canterbury and York and those who are called somewhat quaintly the "principal officers" of the other participating churches. The report is a short one, taking up no more than ten pages already partly covered with itsy-bitsy pen-drawings, which are meant presumably to attract the reader's eye. Short in word, the report is big with denial of true Catholic doctrine. The denial is both implied and expressed. A first example is as follows:

The Church Christ founded is not identical apparently with the Catholic Church. This latter is seen as moving towards the attainment of a unity, which it does not as yet possess, in company with other Churches, with whom, at present, it shares a partial unity. This, of course, is our old friend, the branch theory: it is in direct contradiction to the teaching of the Church as expressed, for example, in *Mysterium Ecclesiae*, the Document put out by the Vatican on July 5th, 1973 and which listed as the first of five impermissible propositions for Catholics to hold, that which

states that Christ's Church is nothing more than a collection (divided but still possessing a certain unity) of Churches and ecclesial communities. This false view of the Church Christ founded, which is clearly in the report, is in contradiction also to the second proposition, which *Mysterium Ecclesiae* forbids to Catholics; namely, that "Christ's Church nowhere really exists today and that it is to be considered only as an end which all Churches and ecclesial communities must strive to reach".

A second example of the report's denial of Catholic doctrine is best given by quoting in full the eighth proposition of the report:

"We agree to recognise, as from an accepted date, the ordained ministries of the other covenanting Churches, as true ministries of word and sacraments in the Holy Catholic Church, and we agree that all subsequent ordinations to the ministries of the covenanting Churches shall be according to a Common Ordinal which will properly incorporate the episcopal, presbyteral and lay roles in ordination."

This is in direct contradiction to Catholic teaching as stated, for example, in the Constitution, *Auctorem Fidei*, of 1794 as follows: "Heretical is the proposition which states that 'power' was given by God to the Church, so that it might be communicated to pastors, who are the Church's ministers for the salvation of souls — understood in the sense that the power of ecclesiastical ministry and rule is derived from the community of the Faithful (and delegated) to the pastors". As for *Mysterium Ecclesiae*, it uses the clearest possible terms to assert that Christ (not the Holy Spirit or historical circumstances) appointed the Apostles (not the whole Church) "as ministers of His priesthood" and that the same Christ appointed "their successors the bishops" through the Apostles and not — repeat not — through the whole Church. "Thus", as *Mysterium Ecclesiae* says, "there arose in the Church the apostolic succession of the ministerial priesthood for the glory of God and for the service of His people and of the entire human family, which must be converted to God".

There are further gross errors in this report, but those just cited suffice for my purpose here. I have a point to make

against the background of what has just been said. I accept, as I must, the good faith of the Catholic members of the Commission responsible for the report and that they have agreed not necessarily to the errors contained in the pamphlet, but simply that they should be set out for the consideration of Catholics and others. I ask next, Why should they do so? Why should the Catholic members of the Commission be a party to a process that calls on Catholics to consider (with a view, even, to accepting?) a number of propositions that go clean contrary to the basic tenets of the Faith they profess? Why? The Catholic members of the Churches' Unity Commission hold responsible positions. All the more so, then, do I find the posture of these Catholic members in the matter of this report, so full of false doctrine, disedifying, to say the least. I think their presence on this Commission a cause of scandal to the Faithful and a possible occasion of sin for themselves. I think they should put themselves off this Commission or be put off.

And yet I know, as I write these lines, that not a thing — not a single, tiny thing will be done in this matter by responsible Ecclesiastical Authority, if there is such a thing existing effectively any more in the Catholic Church in this country today. But let one poor priest cling for conscience sake to the Mass of his fathers and then, at once, the hunt will be up and the episcopal brass will thunder against him. Is this justice, my Lords? I beg of you the one thing we receive so rarely in this country in the Church today — a straight and honest answer, Yes or No.

"CRISIS IN THE CHURCH"

A talk given by Father Paul Crane, S.J. at Gillingham on February 22nd, 1976.

Cassettes, apparently, have been going very well. They are available at £2.00 each (post free in G.B.) from:

Mrs. Ellen Murray,
97, Turnpipe Link,
Croydon CRO 5NU.

There was more to the sacking of Ethiopia's Patriarch than meets the eye, as Czeslaw Jesman, who knows Ethiopia well, shows in this article.

A Patriarch Sacked

CZESLAW JESMAN

THE frontal attack on Theophilos, the Aba or Patriarch of the Ethiopian National Church, by the Derg (the Ethiopian ruling military "Junta") was almost unnoticed in the West. Yet it was an event of considerable and multifaceted significance, even though no uprising to reinstate Theophilos to his See is likely at this moment.

On the 18th of February last an announcement of the Provisional Military Government of Socialist Ethiopia dismissed Theophilos — or Tewoflos, according to Amharic phonetics — from his dignity as Patriarch of the Ethiopian Orthodox Church. At the same time, he was deprived of the authority of Icheguë — or headship of the regular clergy of the land. Theophilos combined both dignities in his person at the request of the late Emperor Haile Sellassie. It was a breach in the almost two-thousand-year-old tradition of the Church of Ethiopia, and was one of the consequences of the gradual reforms and modernisation of it undertaken since 1951 by the Sovereign.

Yet this was not the real reason for the deposition of the Patriarch. The Derg made no bones about it:

"This Patriarch — stated their communiqué issued to the Press — is not a religious person. While in office he only accumulated wealth. Since he was the supporter of the former Emperor, he was elected by him. No competition was allowed during his election, he was the only candidate". At this stage the Derg heaped all the standard accusations on the head of the Prelate. This was to be expected. What was

unexpected was the assumption by the Derg of "Socialist canonical authority".

"Consequently," its statement continued, "the following decision has been taken for the well-being of the Ethiopian Orthodox Church and in line with its requests: (1) Aba Theophilos is dismissed from his post as from today; (2) elections will be held to choose a new Patriarch before 7th July, 1976; (3) Abune — Archbishop — Yohannes is appointed acting Patriarch; (4) new rules will be formulated for the administration of the Ethiopian Orthodox Church; (5) the committee established to formulate new rules for the Ethiopian Orthodox Church will undertake the reorganisation of church administration and other matters."

Shortly afterwards, on the 21st of March, this year, the Ethiopian News Agency published a photograph of an "arsenal" found on 20th February in the residence of the Aba in the Patriarchate. It consisted of a submachine gun and four rifles; this is the standard equipment of any large residence in Addis Ababa, which is infested by hyenas at night as well as all manner of unruly elements.

On the same day the Troika, the threesome of the Derg's Executive — Maj. Gen. Teferi Bante, Chairman of the Provisional Military Administrative Council, and his two inseparable vice-chairmen, Maj. Mengistu Haile-Mariam and Lt. Col. Atnafu Abate — received the Acting Patriarch and his council of archbishops and the hitherto unknown body described as the "Ad hoc Committee of the Ethiopian Orthodox Church".

Meanwhile messages continued to pour into the Troika's Secretariat from church leaders and laymen all over the country in support of its decision to depose Tewoflos. The senders included staff members of the Patriarchate, monks, nuns and abbots of various monasteries, the Youth Association of the Ethiopian Orthodox Church, members of the Sunday Bible Classes in different parts of the country and the rural clergy. Even the dreaded "Troikas" of the KGB in the Soviet Union, the three-man judging and condemning committees with unlimited authority over the life and death of their victims, could hardly have surpassed the efficiency of the "coup".

The "Progres Socialiste", a French-language weekly of Addis Ababa of the same date, the 21st February, provided

juicy bits on the deposed prelate: he owed 494,114 Ethiopian dollars to the Internal Revenue; he held in his possession 4,029,350 Ethiopian dollars; he gave shelter to "thieves and oppressors"; through avarice he transformed sacred institutions into commercial enterprises; he sold ancient ecclesiastical national heirlooms abroad; he was responsible for the murder of many regular and parish ecclesiastics.

Meanwhile the Acting Patriarch was given a full-scale Press and mass media coverage. His first Mass at the Trinity Cathedral in the Capital was photographed and reported on at length. On Adowa Day, the 2nd March, the National Holiday of the land, commemorating the victory over the Italians in 1896, the Acting Patriarch sat next to the Derg "Troika". Obviously they are not anxious to stress its basic anticlericalism.

The ex-Patriarch was shown as a "baddie" in some cheap Western, but on the other hand a couple of days after his demotion the *Ethiopian Herald*, an "unofficial-official" daily of Addis, published three "Letters from our Readers", a device well known in Police States for the "unofficial" airing of valid but publicly unacknowledgeable views of the rulers. And thus on 21st February "Deribew Lemma", a good Amharic name, but with no address or other identification, wrote:

"... On the other hand, these days, I find *Addis Zemen* — an Amharic daily — very extreme, erratic, divisive and totally alien to the Ethiopian situation. I don't think the Amharic daily is educating the general public about the goals of the Revolution — on the contrary, it is alienating the ordinary Ethiopian from the Revolution, and this is not to be expected from any progressive quarter, let alone from a Government newspaper. It is counter-productive and, therefore, counter-revolutionary.

How many Ethiopians know or would care to know anything about Karl Marx, Lenin or Mao? Very few perhaps! *Addis Zemen* is doing so to familiarise us with the thoughts of these great thinkers. But then would the Ethiopians accept a German, a Russian or a Chinese as ideal heroes to be dutifully followed?

I am of the opinion that a nation which has a great number of its own 'reference books' will not accept

foreigners as national heroes . . . We should not be hysterical revolutionaries."

The Press Attache of the Soviet Embassy must have noted this piece of "strong meat", if only for the edification of Dr Vladislav Karpov, member of the Soviet Afro-Asian Solidarity Committee, who was in Addis at that time, and commented that "in the attempts to undermine the revolution in Ethiopia the reactionaries are supported by imperialists using all the means at their disposal".

The Derg, and its unhappy subjects, are only too well aware that they neither can nor could, for an indefinite time to come, count on massive Soviet support. Somalia is, and is likely to be for an indefinite time, a major Soviet base: at the beginning of the current year the Ethiopian press gave wide currency to the information that the Soviet Union had sent two guided missile patrol boats and at least 30 short range missiles to Somalia. At least 30 STYX Soviet missiles with a range of about 35 kilometres are now deployed at Berbera, in the Gulf of Aden. Somali Navy personnel due to handle them have just gone to the USSR for training.

The Derg are also painfully aware of their lack of naval credibility to deal with this potential threat. But they also know that Moscow knows that an Ethiopian-Somali armed conflict is not credible, either, in terms of a decisive local war. On their own, the Somalis cannot invade Ethiopia and Ethiopia cannot invade Somalia, for a host of reasons which have nothing to do with current affairs. In Soviet plans Somalia has to serve as a gigantic Soviet logistic support base in Africa, and must not indulge in any fatuous dreams of "Greater Somalia". Djibouti was unambiguously declared by the French their "chasse reservee", and Moscow will not go to war with France over it. Thus it looks as though Socialist Ethiopia has a chance to survive, at least until some unforeseeable contingency occurs. The Derg, therefore, decided to put down the simmering rebellion of "feudalists" as well as to bring a measure of cease-fire in Eritrea, where at least a third of the fifty thousand strong Ethiopian Army is firmly tied down and bleeding white.

In view of the unique and basically static situation in the Horn of Africa the United States agreed to offer material help and credits to the sorely pressed Derg, but for a political consideration.

And thus the Orthodox Ethiopian Church, the last main obstacle to the revolutionary changes, could be frontally attacked by the Addis Ababa Junta. But it had to pay a price. On 24th February last seven Cabinet Ministers were sacked, together with about 50 high administrative officers. All the dismissed Ministers, two of whom are Moslems — Ato Mohammed Abdurrahman, former Minister of Commerce and Industry, and Dr Jemal Abdulkadir, former Minister of Health — were known as outspoken Leftists. And so were the majority of dismissed dignitaries.

The policy of Ethiopia underwent a notable change. Only some three months ago Ethiopia chagrined the State Department when its delegates took a pro-MPLA stand during the Angolan crisis. The Ethiopian delegation was influenced then by the radical wing of the Derg, inspired, if not led by Major Mengistu Haile Mariam, the 1st Vice-Chairman of the Troika. Now the trend has changed; on problems of the Western Sahara and Djibouti the Ethiopians are far away — verbiage apart — from an "all-African activism" and they did not support the Polisario, the Soviet-prompted Algerian guerillas, parading as "West Saharaoni".

All the Derg's efforts to give credence to the Soviet suggestions of "federalisation" of the Horn of Africa were likewise shelved in Addis.

Furthermore the US embassy in Ethiopia dropped a hint that it would rather treat with Major Sissay Habte, Chairman of the PMAC political and foreign affairs committee and the rising star on the Derg horizon, instead of Major Mengistu, reputedly the principal perpetrator of the "Massacre of the Princes".

But in exchange for these concessions the Derg felt that the liquidation of the explosive internal situation had become feasible at last. The Patriarch was chosen as the first target, not because of his particular wickedness, but because as a symbol he carried far more weight in the opinion of the peasantry, still the deciding 90 per cent of Ethiopia's population, than other enemies of the "Socialist Military Dictatorship", such as the Ethiopian Left, the surviving aristocrats, despoiled of fortunes and deprived of connections in high places, the intellectuals and the trade

unions and the liberals, politically ineffectual for the time being, but still enjoying a certain prestige in the West.

Yet the Derg thought that if they could replace, without difficulty, an "imperialist" Patriarch by a man of their choice, they would strengthen their hand. And it badly needs it.

The technique of getting rid of the Patriarch used by the Derg was a carbon copy of the "creeping plot" against the Emperor: a steady and unobtrusive vilification, removal of trusted aids, carefully taking advantage of every slip the quarry was incautious enough to make.

All the same, the violent change in the Patriarchal See of Ethiopia hardly resembles the Soviet policy towards the All-Russian Patriarchate in 1918-1921. The Derg are mostly agnostic or indifferent to religious problems. The roots of Christianity are too strong and too deeply embedded to be eroded permanently by political turbulence in the centres of mundane and ecclesiastical power: almost exactly a century ago the then Head of the Ethiopian Orthodox Church, and a genuinely unedifying individual at that, died in the stockade of Teodore II — usurper and revolutionary wrecker of the first order. The incident hardly dented the spiritual allegiance of the Christian Highlands.

Only if the Eritrean Moslem irredentists were joined by a substantial majority of their Christian compatriots, or if Djibouti were taken by the Somalis, would the bell toll for the Derg and "Socialist Ethiopia" which, incidentally, is not yet officially proclaimed a republic and is still using the old honorific titles. The Army, true enough, has changed "imperial" peaked hats for "proletarian" forage caps, but this is hardly a portent of tectonic changes in the Ethiopian ethos.

HEARTY CONGRATULATIONS

to Father Aurelius Maschio, SDB, an old and well-tried friend of Christian Order, who has recently received from the Italian Government the very high decoration of "Com-mendatore" in appreciation for years of unremitting missionary work in India.

Forbears in the Faith

9: FIRST COLONISTS OF MARYLAND

PHILIP CARAMAN, S.J.

ON St. Cecilia's Day, 22nd November 1633, two ships, *The Ark* (360 tons) and *The Dove* (40 tons) sailed from Cowes off Southampton with a small group of adventurers, mainly but not exclusively Catholic, to found a colony on the North American seaboard. It was the climax to several years' planning which had taken place at Hook Manor, the home of Ann Arundell, about two miles from Wardour Castle in Wiltshire, where she had been born. Ann's father, the first Lord Arundell, was an Elizabethan gallant comparable in his exploits to Sir Walter Raleigh: he had once snatched from the hands of the Sultan's standard-bearer the banner of the prophet in the battle which had led to the recapture of Gran, the primatial see of Hungary, from the Turks. His daughter, now married to Cecil Calvert, the second Lord Baltimore, had inherited much of her father's fighting spirit. At their house a Jesuit had sat in on the conferences, a Fr. Andrew White, who now sailed with them as chaplain to the expedition.

White was an infant in arms when St. Edmund Campion landed in England from Rome in 1580. He was now 54, rather an old man for such a venture. Before sailing he had drawn up the *Declaratio Coloniae*, a kind of charter for the settlers that promised freedom of worship for all who should profess belief in Christ. This enlightened measure may have owed something to Fr. Robert Persons, whose pupil White had been. Persons was one of the earliest advocates of the rights of conscience. He had once written: "I would not for ten thousand worlds compel a Jew to swear there was a Trinity. For albeit the thing be never so true, yet should he be damned for swearing against his conscience and I for compelling him to commit so heinous a sin."

On the voyage White kept a log for the benefit of his friends at home who were seeking financial backing for the new colony. Off the Scilly Isles, where forty-five years earlier several ships of the Spanish Armada had been lost trying to get back to Spain, the *Ark* and the *Dove* lost contact: the *Dove* showed two lights at her masthead, a signal

that she feared shipwreck, and then disappeared in a storm: the Ark, meanwhile, did not answer to the rudder. Months later, to the surprise of both, the two ships met in the Antilles. At Barbados Fr. White gathered the seeds of a soap tree to plant in the colony, but it was the pineapple that impressed him more. He wrote to the Jesuit General in Rome: "It excels all other fruit I have tasted in the world. I wish I could send your Paternity a specimen with this letter." Off St. Lucia they met a canoe full of Caribs who held up pumpkins and parrots for barter; they appeared a "savage race, fat and shining with red paint, men who know no God and devour the flesh of human beings."

From St. Lucia the Ark crossed to Montserrat, where they found a large body of Irishmen who had been expelled from Virginia for refusing to abandon their Catholic faith.

Then sailing north they reached Cape Comfort in Virginia at the end of February, a little more than four months after leaving Cowes. Here they were fearful lest the English colonists, knowing their plan to form a Catholic settlement, might be plotting something against them: in fact, rumours had preceded Lord Baltimore's party that six ships, escorted by Spanish warships, were on their way to attack the Virginians, who were standing ready at arms. Nothing untoward occurred.

On 3rd March the two ships entered Chesapeake Bay, then turned north into the Potomac River, which they renamed the St. Gregory. "The Thames," wrote White, a Londoner, "is a mere rivulet in comparison with it; it is not disfigured by any swamps but has firm land on either side." There they saw natives in arms, then fires lit across the countryside. To be safe from attack they landed on St. Clement's Island where on 25th March the first Mass for English-speaking Catholics was said on American soil. Today a stone cross above an altar marks the spot, while a mural in the State House at Annapolis (named after Ann Arundell) depicts the scene.

The island was no more than four hundred acres, far too small for a colony. A temporary fort was erected against any sudden crossing by the Indians from the mainland in their dug-out canoes, while Lord Baltimore consulted Fr. White as to the best way of winning their confidence before determining a site for their first settlement.

The combination of envy and economic stupidity that characterises the outlook of the Left in this country has been high-lighted recently in remarks concerning the sale of the Dorchester Hotel to Arab buyers. After his comment on this, Father Crane has words to say with regard to Britain's permissive pace-makers who are setting this country on the road to a Police State.

CURRENT COMMENT

Totalitarian Road

THE EDITOR

FEW remarks of many brought recently to my notice appear as more profound in its ignorance than that of the left-wing Labour Member of Parliament who was reported last June as saying (*Daily Telegraph* 23/6/76) that the purchase of the Dorchester Hotel by two Arabs for £9 millions should be regarded as a threat to "Britain's heritage". His ignorance is revealed as massive for the following reasons.

A Little-England Mentality

In the first place, country houses, cathedrals and lovely old churches all over Britain are either crumbling away or just holding together as tourist attractions because of a penal and spiteful taxation policy levied on them over the years by Labour Governments. Yet they constitute a far more precious part of Britain's heritage than the Dorchester Hotel. It is, inconsistent, to put it mildly, for the supporter of a government that has produced such a policy to shed crocodile tears for the passing of the Dorchester into Arab hands. After all, it is at least certain that the Dorchester will be not merely preserved, but embellished under its new ownership. What, then, is the Labour Member of Parliament worried about? Simply this, I would reckon; that the

ownership of the Dorchester is not now in British hands. Thereby you have revealed a mentality incapable of grasping the elementary postulates of international trade; a little-England mentality, which derives from the German mercantilist-economics of the last century; an uncivilised and primitive mentality which, if it had its way, would lead only to protectionism at home and, abroad, to trade wars of the type that could turn eventually, as they did with Hitler, into shooting matches in aid of *lebensraum*.

Recipe for International Inequality

Massive ignorance is revealed, in the second place, in that it appears not to be understood that Arab capital has bought the Dorchester Hotel because there is no British capital available for the purchase. And why? Because the prospect of profit is insufficiently attractive to allow British capital to be made available. And why is this? Because this country's economic future is dominated by the constrictions imposed by government-engendered inflation on the one hand and creeping, totalitarian statism on the other. Who in his senses would engage in long-term, industrial investment in Britain today? One has only to ask the question to realise the inconsistency, to put it mildly, of a mentality that laments the loss of Britain's heritage, whilst actively supporting policies which, if applied universally, could bring total economic collapse almost everywhere. Logically, it would appear that, if the author of the remark concerning the Dorchester were to have his way, investment by foreigners would be excluded from every country as inimical to its national heritage. Which would mean, of course, that the richest countries would grow persistently richer whilst the poorest were compelled to wallow deeper and deeper in their poverty as the years went by: a perfect prescription for the cumulative increase of international inequality, which the complainant's Party is presumed to be against, if only for the fact that its socialist policies at home have reduced this country relentlessly to the point where it can only live by favour of continued financial assistance from abroad. It really is a ridiculous situation. As a result of left-wing policies, we have been for some time now at the point where we cannot live except with help from abroad; yet this help is

now spurned by Labour's Left on the ground that it is setting our heritage at risk. But who, pray, is responsible at base for our large and beggarly dependence on outside assistance?

No Cheers for the Queen

Moreover, as if this were not enough, a few days after the complaints from the little-England Labour Member of Parliament that Arabs had bought the Dorchester, the Queen stepped in and bought Gatscombe Park in Gloucestershire for her daughter. Thereby, one would have thought, causing roars of delight to rise up from Labour's serried ranks. For was Her Majesty not doing exactly what Labour M.P.'s presumably wanted her to do; namely, preserving Britain's cultural heritage through the investment in it of British capital? But the Queen got no cheers. Oh no; all she got was a motion tabled in the Commons by some latter-day tribunes of the people, deploring her action and so on. The truth of the matter, of course, is that, where these people are concerned, the Queen can do no right. Still less her daughter because, presumably, she rides those horrid horses; which must be wrong because the tribunes of the people have never had the opportunity (or ability?) of doing so themselves. You may be sure that had an ex-Beatle bought Gatscombe Park or, indeed, a Rolling Stone, there would have been no outcry from the tribunes of the people; only, in all probability, applause for a magnanimous action; or, had the County Council taken it over as a permanent pop-site or an "adventure playground" for our youth the cheers would have been loud and hearty; but let the Queen do it — or anybody else as obviously and as totally superior to the latter-day tribunes of the people as she is — and then they do not cheer but sulk, at the prick of that envy, which is the driving-force behind too many of their lives. I rather doubt whether those who behave in this fashion are capable easily of recognising the near-contempt in which they are held by so many citizens in this country today.

Heads Down

They deserve it, I would say, but they do not get told it in the present parody of the true England where so many spend

so much of their time keeping their heads down and where the supreme "virtue" is not to be noticed in a country whose political zealots of the Left have spent so much time since the last war trying to make a god of a totally phoney equality. Where too many people are concerned in this country at present, the thing to do is to move with the crowd, never against it; keep in step and not out of it and then you will get by. Meanwhile, the process of downgrading everything, present and past, that once made us something, goes on. I am writing these lines a couple of days before the sixtieth anniversary of the battle of the Somme. The comments in the Press and on TV are, of course, as expected. Not a word for the courage that took to their death thousand upon thousand of the bravest and the best this country ever had. Nothing of that; only cynical comment on the waste of it all and the wooden stupidity of "upper-class" generals who sent our soldiers out to die; caustic comment on the class or caste system that placed the lives of young British soldiers in the hands of stupid military commanders who were stupid because they were out of touch with "the people". Always that line, but never a word in praise of the courage and devotion of those who died serving their country. No, the lives lost on the Somme were a waste, according to our liberal communicators; thrown away for nothing by a bunch of upper-class fools.

No Tears for "Colonel Callan"

One gets so tired of the style which pervades so much that is written in this country's Press and talked over the air today. Proletarian "values" dominate the media to the exclusion of all others. Manifestations of this downgrading mentality are manifold. Take, for example, the "trial" of the mercenaries in Angola and the case, in particular, of their leader, "Colonel Callan". His record, most certainly, was a horrible one; but one would have thought that some compassion would have been directed his way by attendant correspondents and commentators from this country; at least, that, in what they wrote, they would have refrained from boring into him at a time when the style of writing they employed could only have influenced his "judges" against him; letting these know by the tone of their articles that, if

they sentenced Callan to death, they and their country would probably get away with it, however irregular the proceedings of the "trial". "Colonel Callan" may well have deserved death, but this is not the point. What I stress here is that from the Press and the media of this country there was no pity where he was concerned; presumably no thought either of the families of Callan and his fellow mercenaries and of the additional suffering which the savagery of the commentators must have brought to them. And the reason, I suggest, for the savagery of the comment is to be found not in the fact that Callan was a murderer, but that he was, in his own way, a singular man, an out-of-the-way man, a would-be, non-proletarian man and, therefore, in the eyes of the media men, deserving of all that came to him, whether it be by due process of law or not (as was certainly the case in Luanda). Callan's real fault was to be not one of the crowd; not where he was by grace of the crowd, as is the case with a footballidol or a pop-singing star. Had one of these been on trial in Luanda for murder, heaven and earth would have been moved to save him. But not Callan because, basically, he was not a man of the people. He had dared to stick his head up out of the crowd. Therefore, let it be cut off. Serve him right for sticking it up. His crime lay basically in that, even if only recognised subconsciously as such by those who wrote so meanly about him when he stood on trial for his life.

This attitude is all-pervasive. Take the case of General Eanes, the recently elected President of Portugal. He had a universally disparaging Press in this country and the reason, I think, is clear enough. He is strongly anti-Communist and his "democratic" intentions are suspect by a good many of those in this country who assume so naively that the installation in a country of the democratic apparatus is certain to result in the upholding of those values, which make possible the functioning of the apparatus itself. This, of course, is nonsense, as the Italian example has shown. Democracy, at its best, represents a sound system of government. In much of its contemporary use, the word itself adds up to little more than a slogan employed by permissives in support of the permissive society which represents their ideal. One of the first things I noticed in Lisbon when I was last there five months after the Revolution in 1974 was the

shower of pornography that had fallen on that lovely city. How anyone but a moral misfit can associate progress with, for example, the public showing of "Last Tango in Paris" passes my understanding. Regretfully, I have to say that this country's permissive pace-makers appear to think almost entirely in these terms.

Permissive Pace-Makers

Please notice that they are the pace-makers; which means that they are relatively few in number. They do not, in fact, represent the outlook of the people of this country, but they tend to dominate it from the positions they occupy within the media; these, I would suggest, are largely in their hands. As a result, they are able to set the tone of public life. What has to be remembered, however, is that the tone is basically pseudo; unrepresentative of what most people in their hearts believe, but which they are without the wit or the courage to proclaim. In consequence, as I noted earlier on, their only reaction to the relentless outpouring of permissive trivia which is thrust at the British public in the Press and over the air today is to keep their heads down and let the tide roll over them, whilst they try, meanwhile, to lead their own lives. In fact, of course, this is becoming more and more difficult for the simple reason that, given the increasing domination of secular permissiveness not only over the media, but increasingly throughout the educational system, the children of those who keep their heads down and try to carry on cannot remain unaffected by the permissive standards imparted to them by their teachers and, at the same time, the downgrading of all that was best in this country's past, which inevitably accompanies this process. The end-result can only be restlessness and frustration that end eventually in anarchy. After that, of course, there can only come dictatorship — from the Right or from the Left. I think this is virtually certain to happen unless a stand be taken now. For, if the hungry sheep look up and are not fed, they will start tearing each other apart. Once this begins, public authority will have to step in and act with increasing strength. By this I mean that it will have to employ increasingly repressive measures to maintain public order — because possessed of no sound values itself in its en-

deavour to repress the kind of anarchy towards which a public, starved of true values, is bound to drift. Force, then, will be employed increasingly in lieu of values; grim control by public authority where and when there is no self-control. Under such circumstances, dictatorial rule becomes in the end the order of the day. Once this point is reached, our free institutions — of which we were once so rightly proud — will have gone and it will be next to impossible to get them back again. And they will have gone because the left-wing permissiveness, at present dominating this country's outlook (but not truly representing it), will have robbed us and, to a much greater extent, our children of the values necessary to sustain them and, in consequence, the society of which they form a part.

Oldest of Stupidities

It is, I think, this kind of reflection which shows up the malevolent stupidity of the present humanist attack on this country's moral standards and on the teaching of religion in state schools. At base, the humanists have fallen for the oldest of stupidities, which sees religion as no more than a primitive urge that will pass with the progress of science. In their self-willed naivete they still labour under the increasing weight of the fallacy which believes that the better educated a nation's people are, the better able they are to lead a civilised life. No greater nonsense than this has ever been bruited about. The confusion, of course, is between formal education and upbringing, which is the essential thing that all must have, but which relies for its efficacy on the very values the humanists are seeking so arrogantly and so witlessly to destroy. They constitute an increasingly effective part of the pseudo-intellectual fringe whose repudiation of moral values is effectively destroying this nation.

Need for a Dedicated Few

At this point, let me remind readers that, in the matter of overcoming this destructive humanist thrust, urgent protest and a policy of reacting vigorously to the latest horror perpetrated by this basically anarchic group, though good,

are not enough. In the last analysis, the humanist thrust, like the Communist thrust, can be countered effectively only by the planned counter-thrust of a dedicated few possessed of the means that are essential for this task. This is what is lacking today. Formerly, the Religious Orders of the Catholic Church could be relied on to attempt something at least in this regard. But this, I am afraid, is no longer the case. The Religious Orders are in pieces, shivered into ineptitude at the dictate of a bogus pluralism, which has robbed them of unity and, with it, the vitality that used to be theirs in the cause of Christ and his Church. Indeed, a good number of their members sympathise, at base, with the humanist position in education, whilst a not insignificant minority, I venture to say, repudiates ancient values, as the humanists do — a logical position for men to embrace once they deny in their hearts the existence of a transcendent God and repudiate His Law. "Agnostic" Religious in the Catholic Church today are as great, if not a greater menace than the present brand of Humanists whom, only fifteen years ago, they and their colleagues would have attacked. Thus the wheel has come full circle. "*Corruptio optimi pessima*"; how true this is today. The Religious Orders have betrayed their trust and the Bishops, understandably enough, have shown themselves incapable of evolving and animating the strategy of the counter-thrust. On the contrary, it was the very disturbing report on *Moral and Religious Education in County Schools*, drawn up by a working party of the Social Morality Council, of which a Catholic Bishop was President, that helped open the way to the humanist thrust that would have religious teaching banned from the state schools of this country. The end-result, as I have said before, of such a banning can only be growing atheism, which must end in growing social violence, which must result eventually in the coming to this country of the Police State. The Anglican Bishop of Southwark was quite right when he wrote in the Communist Party's Daily, *The Morning Star*, that a Communist Government in this country would stamp out vice in the West End. Of course it would; but it would stamp out freedom as well. What the Anglican Bishop Stockwood and the Catholic Bishop Butler appear quite incapable of seeing is that what adds up to their tolerance of the permissive society can only end in an utterly intolerant and intolerable

totalitarianism. What these two Prelates need to realise, if they are to retain the respect of decent people, is that the permissiveness which they seem so willing to tolerate today can only end tomorrow in Gulag Archipelago. Both Bishop Stockwood and Bishop Butler are reputed to be intellectuals. I have to report, with respect, that, in this matter of countering false values effectively, intellectuals are very often singularly unintelligent.

No Help from Bishops

True representatives, then, of the great majority of the British people who still wish to live by true values and who still want their children to have a decent religious and moral education, will have to realise, in the first place, that they will get little effective help in this matter from the Bench of Bishops of the Anglican or, indeed, the Catholic Church. This is a hard thing to say, but it is true and that is why I am saying it. The Catholic Bishops gave no lead to the people of this country in resisting the Abortion Bill and they appear to have done next to nothing to prevent the Catholic Grammar Schools from going comprehensive. They have not been noted for any noticeable stand against the inroads of Humanism into British public life. Their one recent public action has been that of allowing Communion in the hand to the Faithful by way of option; which appears to me to be about as relevant to the massive dangers that threaten us as a pop-gun to the in-roads of a Chieftain tank.

It follows that men of good-will everywhere, whether they be Catholic or Anglican, must realise that their only hope in face of the contemporary humanist and permissively secularist attack on everything we cherish is to select, provide with the means and support to the full a handful of dedicated Christian men and women possessed of the knowledge and strategy and equipped with the resources necessary to mount and sustain an effective counter-attack. Only a few are needed. It is they who must devise the tactics and set the pace of the thrust we need. For the thrust is essential. Without it, the rest adds up, in fact, to very little. The thrust of the few can have no substitute. It must come soon. There is no other way and there is very little time. The thing is as stark as that.

In his own inimitable way, the late Archbishop Robert Dwyer turns the tables on Fr. Andrew Greeley in the United States (and others of his ilk in this country) who insist that the Church must reverse the teaching of "Humanae Vitae" in order to recover credibility in the eyes of the world.

Credibility of the Church

ARCHBISHOP ROBERT J. DWYER

WHAT is credibility? How is it won, how maintained, how lost? That perennial chameleon of contemporary journalism, Father Andrew Greeley, confidently asserts that the Church has completely lost credibility throughout the Western world by reason of her stubborn, unrealistic, even stupid, reiteration of her condemnation of artificial birth control as an intrinsically immoral act.

In his enlightened view it is only by eating crow, humble pie, acknowledging the enormity of her error, and climbing belatedly on the juggernaut of contraceptive family planning, that she can hope to recapture something of her former moral prestige.

Credibility

Even so, he would doubtless add, with a sad, sweet smile, the damage done is likely irreparable. All right-thinking men and women have been turned off by this spectacle of clerical intransigence, utterly alien to the spirit of the age.

Let us suppose for a moment that Father Greeley is right. How should the Church go about this repudiation of her constant, undeviating teaching of the ages, reaffirmed in such ringing terms by Pope Pius XI, Pope Pius XII, and the present Holy Father, Pope Paul VI?

Remember, the key factor here is *credibility*, so the supreme object must be for the Church to reverse her field without seeming to acknowledge that her credibility is in any way involved. Several attractive possibilities suggest themselves. One would be a direct revelation from heaven, which the Holy Father could receive, say, in the quiet of the night, or while at prayer in his private chapel. This has been found to be a useful method by a number of religious leaders, notably by President Wilford Woodruff of the Church of Jesus Christ of Latter Day Saints, who at the Oct., 1890, conference of the faithful in Salt Lake City, announced that the Lord had seen fit to suspend the dispensation granted to the Saints to practice polygamy.

As Woodruff confided to Frank Cannon, just prior to the proclamation, "Brother Frank, I have been making it a matter of prayer. I have wrestled mightily with the Lord. And I think I see some light."

So Pope Paul could wrestle mightily with the Lord and having seen the light, might come to his window and share his new vision *urbi et orbi*, to the immense gratification of those liberal theologians and prelates who have been known to entertain reservations about the wisdom of *Humanae Vitae*. Or he could summon another Ecumenical Council, which would be a much more expensive and cumbersome way of obtaining the same result. Or he could simply shift the blame to the shoulders of his former advisers, who in the instance, persuaded him against his better judgement to endorse a document he only imperfectly understood. All these ways come to mind, and doubtless there are others which our limited ingenuity fails to suggest, and it is possible that the Church, so to say, could "get away with it" without sacrificing the last shred of credibility which remains to cover her nakedness.

But at the back of our mind, where lurk many unworthy suspicions, there nags the odious thought that she jolly well couldn't. Indeed, to the contrary, for the Church to repudiate her steadfast teaching on the intrinsic evil of contraception would utterly destroy her credibility. It would be to confess that she is as liable to error as any human body or institution, and that her claims to divine guidance under the protective wings of the Holy Spirit are no more than pious rhetoric.

Upholding The Truth

Credibility is a matter of firmness and consistency in upholding the truth. It has little or nothing to do with popularity. There are times, actually when it must risk running exactly counter to popularity, even if this should mean for the Church the loss of thousands, even millions, of her children who lack the discernment to see her position and the courage of her divine convictions.

She has encountered this same question of credibility or integrity often enough before not to be unduly upset by its reappearance in another form in this last quarter of the 20th century. There was every advantage, for her to compromise with Arianism in the 4th century and thus enjoy the favour of the Emperors.

With the slightest strain on her credibility we might have worked out a little deal with Luther to inject a little of his heresy in her dogmatic frame, jettisoning celibacy and clipping the papal wings a trifle, thus holding the dubious loyalty of the North.

And above all, during the Modernist controversy at the turn of this century, she might have arranged a polite accommodation with such men as Tyrrel and Loisy so as to abandon supernaturalism in favour of pure naturalism, evolutionism, and relativism. It was her absolute and consistent refusal to compromise on any of these fronts (and a thousand others) which constitutes her credibility. She is the one institution on earth whose credibility remains unshaken.

Crystal-clear Principles

For the Church to rescind her moral ban on contraception would mean for her to deny the very bases of the natural law upon which her teaching is founded. Those crystal clear principles set forth by Pius XI in his encyclical *Casti Connubii* (1930) and reaffirmed and amplified by Paul VI in *Humanae Vitae* can be set aside and repudiated only at the expense of emptying the Church of all credibility, of all title to honour and respect. It would be to cave in to arguments based at best on a panic fear of world overpopulation, at worst on a deliberate campaign to destroy the

very concept of morality, natural or revealed, pagan or Christian, throughout the civilized world. It would be to succumb to the onslaught of the crassest propaganda that has ever been mounted against man's moral responsibility and his standards of decency.

"Amusing Heresies"

The boast of Dr. Charles F. Westhoff, an authority, it is claimed, on American fertility trends, that "We are coming closer and closer to a perfect contraceptive population," is not an idle utterance. Dr. Westhoff may be a bit premature in crowing victory for death over life, but there is no question that he is the recipient of large encouragement from a nation and government, which are steadily receding from any and all recognizable moral standards.

It is, confessedly, a little difficult to penetrate the murky depths of Father Greeley's thinking. A man who wings his way on the side of the angels one day, and the next is discovered in the gloom of his subterranean laboratory concocting his "amusing little heresies," is not easy to follow. But in saying that the Church is losing credibility because of her condemnation of contraception and the contraceptive mind is to rob language of all meaning. It is precisely in this that her credibility is revealed in its clearest light, her refusal to compromise with the changing mores of the times, her rejection of the moral relativism which is so rapidly running America into moral bankruptcy.

Or could it be that Father Greeley has written himself into a corner where he is no longer credible, even to himself, and feels vaguely uncomfortable about it?

Fear knocked at the door,
Faith opened it — and there was no-one there.

This article is based on an address given under the auspices of Pro Fide by Father Tracy in the Caxton Hall on June 24th of this year. In view of the Humanist attack on the moral life of Britain and the teaching of religion in its schools, it is of vital importance to all readers.

The Humanist Threat to Christian Education

JOHN TRACY, S.J.

THE purpose of this talk is to convince you that there is a very real and imminent threat to Christian education in Britain. I shall concentrate on the humanists, because I believe that, if Christian education in this country does disappear, it will be due to the efforts of the humanists more than any others. The humanists are relatively few in numbers, but they are potent in ideas and ubiquitous in influence. Politically they are enviably effective, and you may be sure that they will use every conceivable argument to further their policy. All is grist that comes to the humanist mill. I do not fault them for that. I only wish that Christians would learn from the determination and resourcefulness of humanists.

My main concern is for Christian education. For while humanists see Catholicism as their main target, so far as religious education is concerned they are also hostile to the Anglicanism of England, the Presbyterianism of Scotland, and the Protestantism of Northern Ireland. Humanists are opposed to religion, and therefore to religious education. In

Britain this still means, at least in theory, Christian education. Hostile to Christianity, humanists are logically hostile to Christian education.

Present Situation

The present situation is that the humanists have a bill already drawn up to amend the existing law in England and Wales on religious education. The main effect of this bill will be to reduce Christianity to the same level, and to give it the same treatment in the schools, as any other religious or non-religious system of belief. The same treatment, therefore, as Buddhism or Marxism. It will also repeal the present legislation requiring a daily collective act of worship (at morning assembly). Not only have they the bill ready, but they have also a member of Parliament ready (Mr. Geoffrey Edge, Aldridge and Brownhills) to introduce a private member's bill. And the humanists have a well-earned reputation for expertise in employing private members bills to achieve their ends. All they have to do now is to seize the first suitable opportunity that is offered of presenting the bill. The proposed bill can be found in the British Humanist Association booklet *Objective, Fair and Balanced* (October 1975). A counter-attack in the form of a campaign called *Save Religious Education* was launched in January 1976 by the National Viewers and Listeners Association, supported by the Festival of Light and the Order of Christian Unity.

Credentials

It is relevant to ask: what are the qualifications of the humanists to legislate for the religious and moral education of the children of Britain? I do not call in question their qualifications to put forward suggestions for non-religious education. What — to use their own language — is the humanist stance for living?

H. J. Blackham is the author of the Pelican book on *Humanism*. He was the first director of the British Humanist Association, having been before that the Secretary of the International Humanist and Ethical Union. I believe he is a man of great personal charm and persuasiveness. He should be a reliable guide to the principles activating the

humanists. In the *Pelican Humanism*, Blackham informs his readers that humanists are virtual atheists but really agnostics ¹; that man is on his own and this life is all ²; that the humanist refuses worship because the object of worship is not to be found ³; that sin as a theological concept is not acknowledged by the humanist ⁴; that faith is irreconcilable with reason ⁵; that humanism and Christianity simply will not mix ⁶; that humanists must wish and work for a world without religion ⁷; that, when the 'enemy' is identified as the advocate of denominational schools, the humanist is not to fight him by seeking to deprive him of them but by seeking to deprive him of the justification for wanting them ⁸.

Humanist Propaganda Techniques

If this is an accurate account of the humanist attitude to religion, how does it come about that they command such a hearing when they voice their views on religious education? The answer lies in their skilful propaganda techniques. And I use the word propaganda in the best sense: the art of spreading your views and opinions. The writings of humanists on religious education employ a selective vocabulary and ideology designed to create the impression that the humanist approach is broadminded, tolerant, and freedom-loving; whereas the Christian approach is narrow, bigoted, and restrictive.

Pride of place must go to the word "indoctrinate" together with their allied preference for 'teaching about religion' rather than teaching religion. They may concede that there is some good to be achieved by teaching children about the myths and fables of Christianity: it could help them to understand something about art and literature. But you must not teach them Christianity: that would be unwarranted indoctrination. This position is reinforced by their latest discovery that we must not confuse 'religious instruction' and 'religious education'. No longer can we loosely interchange the terms RI and RE.

Key words in the humanist vocabulary are: compulsory, enforcing, imposing, inculcate, prejudice, sectarian, segregation, divisive, integration, the rights of children, our plural society, the open society, open or open-ended

education, educational validity, and now the unholy trinity 'objective, fair and balanced'. Key statements (to be endlessly repeated until people come to think there must be something in them): Britain is no longer a Christian country; Church schools should not be subsidised out of the rates and taxes; in our plural society indoctrination in Christianity must give way to neutral teaching about religious and non-religious stances for living, provision always being made for criticism of any stance; what is done in schools must be decided on educational principles.

Infiltration

But I am more concerned tonight with their remarkable success in infiltrating into those bodies which most influence official and public opinion. There is reason to think that this is policy and not coincidence. I would ask you to ponder carefully this quotation from Blackham's *Humanism*:

"The Jew or Catholic or worker or Negro who stays within his community that keeps its identity is safer and likely to be happier than anyone who sits looser to such ties. Safer, probably; happier, perhaps, because happiness is not highly predictable. But the very notion of self-dependence and self-government is a word of emancipation from such hereditary communities. In the open society their walls will not be thrown down, but they will be breached from the inside" (p. 63).

"They will be breached from the inside". Those words were written in 1968. In 1970 a working party of the Social Morality Council presented a report on *Moral and Religious Education in County Schools*. The president of the Social Morality Council in 1970 was a Roman Catholic bishop. The report was signed, though only in their personal capacities, by representatives of various organisations covering a wide range of beliefs — Anglican, Baptist, Catholic, Humanist, Jewish, Methodist, Quaker. The signatories included a Catholic priest who is a headmaster and diocesan adviser on religious education, two Catholic nuns holding teaching posts in Catholic colleges of education, and the Catholic secretary general of the SMC. The word 'God' occurs in only

two non-committal sentences, one of which is: "The statement 'I believe in God', in the context of the Christian or Jewish beliefs is, in the religious view, different in kind from the statement 'I am convinced that God exists (or does not exist)' ". Jesus Christ does not qualify for mention.

In the light of subsequent developments it is a very interesting report. In it we find that the basic premise is that whatever happens in schools is to be justified on educational grounds; that in general there should be no teaching or practice in county schools from which parents would want to dissociate their children on grounds of conscience; that religious communities have the right to reproduce themselves but the State system of education is not the place in which they can do it; that moral education should not be a subject in the timetable but an aspect of everything done and taught in the school; that indoctrination is in effect the exclusion from serious examination of all but one set of opinions or convictions; that a genuine act of corporate worship cannot comprehend the whole school and will have to be optional; that Christian worship as a daily act imposed on the whole school is no longer justifiable; that recognition of the variety of moral traditions, as of religious experience, is important in order to escape narrowness, rigidity, and intolerance to which every tradition is liable; that it is not the purpose of RE in the county school to bring about a commitment to the Christian faith; that it is desirable that an open approach should become general and that religious education should include the study of religions other than Christianity; that it may be necessary to match with a new title the development of the subject matter of RE that is taking place.

A new title? *Stances for Living*, perhaps? The report is an excellent lead-in to *Objective, Fair and Balanced*. And the chairman of the working party? None other than H. J. Blackham, who initially drafted the report. "They will be breached from the inside".

Another Inside Job?

Just a month ago (May 20th) another report was issued. This time by the Religious Education Council. The title: *What Future For the Agreed Syllabus?* The short answer of the

report is: None. The *Save Religious Education* campaign at once pointed out that the report, if implemented, would de-Christianise the children of Britain. According to *The Times*, the report was welcomed by the humanists. And why not? It is easy to see the family likeness between many parts of the report and *Objective, Fair and Balanced*. And it really should not surprise us to find among the members of the working party Dr Harry Stopes-Roe, of Birmingham syllabus fame, and present Chairman of the British Humanist Association. Mrs Mary Whitehouse attacked the report in an article in *The Times*. She in turn was promptly attacked by Kenneth Furness, the general secretary of the BHA in a following article which left the humanists with the last word. So I attacked Mr Furness in a letter to the editor of *The Times*. That letter was not published. I am going to read it to you. It is relevant.

A Letter to The Times

Sir, The headline to Mr Kenneth Furness's article *The way to expand religious teaching in our schools* (June 14) does Mr. Furness and the British Humanist Association a grave injustice. He said no such thing, and they have no such aim.

What Mr Furness said was that the humanists' proposed Bill "would expand teaching in the area of ultimate beliefs". This for the humanists includes Communism (atheistic and anti-religion) and Humanism (atheistic, agnostic and anti-religion) and other non-religious stances for living. Unless you greatly increase the school time allocated to religious and non-religious stances for living — something very far from humanist intentions — the proposals of the Bill must necessarily be the way to contract religious teaching in our schools. That makes good humanist sense.

Such expanded teaching, according to Mr. Furness, would "enable children to make a critical appraisal of all major religious and non-religious stances for living". That is educational balderdash. And the "RE specialists or leading educationists" who wrote the report criticised by Mrs Whitehouse and who are familiar with the age-range covered by RE and the time given to it, know it. If

they have any doubts, let them consult practising classroom teachers.

It was hardly consistent for Mr Furness to accuse Mrs Whitehouse of putting out misleading statements and then go on to do just that himself. He gave the impression that the report of the Religious Education Council Working Party had Catholic backing and that the new approach favoured by the British Humanist Association had the support of the Association of Christian Teachers. He omitted to add that since the publication of the report the Catholic representative on the working party had stated that because of the pressure of other work he attended only one meeting, signed the report hurriedly, and when he had time to study the final text found it "far more contrary to the policy of the Church than I had thought" (*Catholic Herald*, May 21). He omitted to add that the Chirman-elect of the Association of Christian Teachers wrote recently that the association does not "support moves such as that made by the British Humanist Association, which can only lead to the disappearance of any school-based attempts seriously to consider the religious aspects of mankind's existence" (*Times Education Supplement*, April 9).

Finally, Mr Furness is surprised that Mrs Whitehouse should pick on the motion he personally will propose at the A.G.M. of the British Humanist Association supporting the lowering of the age of consent to 14 and making incest no longer a punishable offence. He is at pains to point out that this "implies neither approval nor disapproval", and wonders what in any case this has to do with reform of the 1944 Education Act.

Let me tell him. First, as general secretary of the British Humanist Association he knows, far better than I do, that what the humanists would really like is the abolition of the teaching of religion in schools and the substitution of moral teaching of a kind acceptable to humanists. Second, the kind of moral stance which does not disapprove of incest is not fit for the children of Britain. Yours faithfully.

Rather long? Yes, I grant you that. But I took the

precaution of telling *The Times* that it could print the letter, if wanted, either in whole or in part. Ironically, the day before I received my polite rejection note, *The Times* published a report of a speech by Mr. George Thomas, Speaker of the House of Commons. According to the report, Mr. Thomas said that elements who want to see an end to Christian teaching in schools have reached positions of power in the education system; that there were elements who sought to wean the younger generation from any Christian loyalty; that there was no reluctance by them to push their views on the younger generation. The report ends with the words: "He urged Christians in the education service to take a more positive, assertive stand" (*The Times*, June 21). Well, you can but try.

I said that there was reason to think that the presence of humanists on various influential bodies was policy not coincidence. Let me quote to you from the BHA booklet *Humanism and the British Humanist Association*:

"The BHA has been responsible for a considerable change in attitudes towards moral and religious education through running working parties of experts and concerned people, organising publicity, and briefing MP's. Courses for Religious Education teachers (on Humanism!) and public meetings have been on its list as well" (p. 8).

Humanist Creed

If you want to know what the humanists are really up to with their proposed new law for religion in education, you need to acquire some familiarity with the humanist mentality as it shows itself in the literature they publish. I shall try now to give you some idea of the mentality that has produced the new law. Here I want you to note that I am condensing and synthesising. I have not the time to give you references and quotations. But I invite any humanist present to challenge any single statement I make. I undertake to give chapter and verse and quotation from humanist sources. I should hate to think that I was being anything less than objective, fair and balanced. The humanist creed on religious education would run something like this:

- I believe that there is no God and no afterlife 9 .
- That it is therefore immoral to teach children to believe in God and in a supernatural destiny, particularly if you are presenting such teaching to them as truths and indoctrinating them by teaching them only one particular point of view 10 .
- Not even parents have the right to do this, let alone schools 11 .
- Accordingly, religious education should be removed from the schools altogether, beginning with the State schools 12 .
- If there must be some religious education in deference to the wishes of those parents who know no better and want it for their children, let it be confined to their homes and their churches and ministers of religion 13 .
- I believe it is imperative that the present legislation compelling religious worship (at morning assembly) should be repealed; for it leads to boredom and hypocrisy on the part of both pupils and staff 14 .
- I believe that Church schools should be abolished, not only because they indoctrinate children with Christianity but also because they are socially divisive, segregating children in a way that is incompatible with comprehensive education, and breeding religious bigotry, intolerance and violence 15 .
- The abolition of Church schools (denominational schools) would be best achieved by integrating them into the State system or by refusing them all funds from the State treasury 16 .
- I believe, nevertheless, that it is legitimate, and even educationally desirable, to teach children about religion in order to help them to understand their own culture, national history, and present environment; but they should be taught about all religions with no preferential treatment for Christianity 17 .
- I believe that such teaching should preferably not be allocated special periods, but should arise incidentally out of social studies or history or literature 18 .
- No appeal to faith should be made in such teaching. The ideal is neutral exposition of facts; that is, the facts of what some people actually believe. Fables, myths and

legends should be reported as fables, myths and legends. Moreover, in a truly open education, the children must also be taught the objections to religion and religions 19 .

- I believe that in a truly open education in a pluralist society such as ours, children should be taught no less, and in the same way, about non-religions like Humanism, Marxism, Maoism etc as other attitudes to life, other non-religious stances for living 20 .
- I believe that children should be given a moral education along purely social lines and dissociated from any reference to God or to any form of religion 21 .
- In such moral teaching no place should be given to the concept of sin, which is a theological concept and is therefore not recognised by the humanist 22 .
- Finally, I believe that both in moral and in religious and non-religious stances for living, the child should be left to his own free choice determined by his own free-thinking reason 23 .

If you keep in mind the humanist credo, you will be less likely to be taken in by the new law for religion in education, less likely to be taken in by the half-truths in their articles and letters to the press. The half-truth is one of the deadliest weapons in their armoury.

A New Law for Religion in Education

You might imagine from reports and articles in the press that the humanists are at least taking a lively interest in religious education. Don't you believe it. They are not. They do not want religious education or religious teaching or instruction. They are not asking for a new law for education in religion. The sub-title of *Objective, Fair and Balanced* is "a new law for religion in education" — a very different matter.

The humanists' main immediate objective is to ensure that the law of the land must not make any religious instruction or act of worship obligatory in county schools. The 1944 Education Act does. Therefore it must be changed. The humanists put forward this demand on various grounds. First, they contend that the 1944 Education Act is, in fact,

not being put into practice: the religious provisions of that Act are ignored more often than they are observed. Second, they contend that modern educationists have swung away from the kind of religious instruction required by the 1944 Education Act. Third, they contend that Church leaders have found that the kind of religious instruction required by the 1944 Education Act has produced the opposite effect to that intended. Instead of making the children 'religious', RI has turned them against religion. Fourth, they contend that what is particularly objectionable in the provisions of the 1944 Education Act is that the religious instruction prescribed is instruction in Christianity, aimed at making the children Christians. This is what the humanist considers so poisonous in the present position. Fifth, they contend that the requirements of the 1944 Education Act are not only educationally unsound but also sociologically unsound. Britain, they argue, is no longer a Christian country. In a multi-racial, pluralist society, religious education (if any) should be limited to the impartial presentation of factual information about the various religious and non-religious systems of belief.

It would be a grave mistake, in my opinion, cavalierly to brush aside the humanist arguments as if there was no solid substance in them at all. They must be met fairly and squarely, and convincingly answered. Where there is truth in their statements, it must be courageously acknowledged; where there is ambiguity, clarification and commitment must be demanded. Where there is fallacy and sophistry in their arguments (and I believe there is), fallacy and sophistry must be (and I believe can be) exposed. However, my immediate purpose tonight is to focus attention on what the humanists are really trying to do. Clear understanding of that is all that many people will need to find themselves in opposition to the humanist proposals. I repeat: the humanists' main immediate objective is to abolish statutory religious instruction and worship in county schools. That is a clean-cut issue: either it will go or it will remain. "Objective, fair and balanced" has nothing to do with this question. But even if statutory religious instruction does go, the humanist will not be satisfied. Voluntary religious instruction may still go on at the desire of parents or the direction of local education authorities or the discretion of headteachers. The

humanists want their say in this too. It is here that "objective, fair and balanced" comes into the picture. The humanists want legislation which will determine (1) the content of such religious instruction, and (2) the way in which such religious instruction is given.

Stances for Living

It has to be recognised (they argue) that there are many ways of understanding the universe, with corresponding ways of living in it and reacting to it. Some of these ways are religious, some are non-religious. Let's lump all these ways together and call them "stances for living". It would be better (they go on) to scrap the narrow approach of educating only in one religious stance for living in favour of education in all stances, including non-religious stances. Accordingly Christian education should be replaced by Education in Stances for Living (ESL); and these stances will embrace, as appropriate, Christianity, Judaism, Islamism, Hinduism, Buddhism, Marxism, Maoism, Humanism etc.

So runs the humanist demand on content. They profess to be concerned here about what is educationally valid: 24

"RE is not enough; only education about stances for living, religious and non-religious together, is educationally valid"

On what educational principle do they base this dogmatic declaration? The passage from which I took that quotation begins with the solemn pronouncement:

"It is never the object of education to ignore important facts, to restrict the range of study, thereby presenting a biased view of the world".

Sounds good, doesn't it? But it is pompous nonsense for all that. Education must inevitably and invariably ignore many important facts if they do not happen to be relevant to the subject being studied. Education must inevitably and invariably restrict the range of study: the capacity of the educator as well as the capacity of the educated leaves no alternative. Specialisation is essentially a restriction of range of study. Such education does not, or at least need not, present a biased view of the world. It aims at presenting a reliable view in some depth of the particular field of study.

"Objective, Fair and Balanced"

We come finally to what the humanists mean by "objective, fair and balanced". Here I suggest that those of you who have children should keep asking yourselves whether you would be satisfied with this kind of education for your own child. That is the real test.

"Objective, fair and balanced" refers to the way in which Stances for Living, religious and non-religious, are to be treated in the classroom. "Objective, fair and balanced" are proposed as criteria of the educational validity of what is done in the classroom. You have to hand it to the humanists. Small wonder they seduce even the elect. What could sound more innocuous than that the treatment given to any system of belief should be objective, fair and balanced? But what do the humanists mean by these words? A close examination will dispel any illusions. Confine your attention for the moment to your own concept of religious education and what you want for your own children, and see how education in your religious stance for living will fare under the new law the humanists are trying to introduce.

If — and remember it is an 'if' — the Christian stance for living is dealt with in the classroom, the treatment will be objective. That is, the teacher will inform the children what some people believe. For example, Christians believe that God exists, that human life goes on after death. But the teacher must not tell the children that God exists, that life goes on after death; still less must the teacher make any attempt to persuade the children to believe that God exists, that life goes on after death. It would be accurate to say, I think, that for the humanist 'objective' means 'factual', so long as you remember that, in his view, it is a fact that Christians believe that God exists, but it is not a fact that God does exist.

The treatment will be fair. That is, the teacher will give the children as complete or as adequate a statement of any system of belief as he can. In particular, he must not misrepresent by omission. So far so good. But note what follows:

"Fairness does not preclude criticism — indeed it requires it where criticism can justly and impartially be made". 25

Consequently (I conclude), a humanist teacher should not only give as complete a statement as he can about what Christians believe, but he may and should demolish those beliefs with critical arguments, which immature children are quite incapable of answering. You may think at this point that I have at last overstepped the mark and misrepresented the humanist stance for living. What evidence is there that any decent humanist teacher would act in this way? Let us return for a moment to H. J. Blackham, who has this to say:

"This existence of organised religion in missionary churches necessarily involves organised humanism in opposition. . . . Humanists may think that believers are deceived, and wish and work for a world without religion — indeed they must;" 26

If we must talk about educational validity, it has to be said that what, in principle, is valid for the humanist teacher is valid for the Marxist teacher and for the Christian teacher. How stop the child mind from being battered about from pillar to post? I am not impressed when the humanist gets astride his latest hobby-horse and lectures me on what is 'educationally valid'.

Lastly, the treatment will be *balanced*. That is, the teacher must not bias the children either for or against any of the stances for living which are worthy of respect in contemporary Britain and the world. Consequently (I conclude), the teacher must not bias the children in favour of Christianity nor must he bias the children against Communism or Maoism or Humanism. Consequently (I conclude), where the stance for living includes moral attitudes, the teacher will not bias the children for or against Christian standards, for or against the standards of the permissive society. And where do we stop? What about Anarchism? Anti-Semitism? Terrorism? Apartheid? Black Power? These are all stances for living held to be worthy of respect in some part of other of the contemporary world.

Save Religious Education

Let me conclude with a warning and an exhortation. The warning: the greatest immediate danger to Christian

education is that the humanists should be underrated. There is nothing that would suit the humanists better — until they have achieved their objectives. They can be underrated in two ways. First if the sweet reasonableness of their words is taken at its face value and people fail to see what they are really up to. The deadliest drug can be sugar-coated. Realise, and get others to realise, that, if the humanists succeed, it will mean that a tiny, atheistic and agnostic minority is determining the religious and moral education of the children of this country in a way contrary to the wishes of the vast majority of parents. If the humanists succeed, they will have gone a very long way towards de-Christianising British society. The second way the humanists can be underrated is for people to allow themselves to be lulled into apathy by the assurances of those who tell them that no British Parliament would ever pass such legislation. This is to underrate the skill of the humanist Parliamentary group and to display an unawareness of the string of unlikely successes already chalked up by the humanists in British legislation.

The exhortation. Surely the question of the future religious and moral education of the children of Britain is too big and too important to be settled by a private member's bill? The British public has not lost its voting power. It is up to the public to bring home to politicians and political parties that votes hang on this issue. Admittedly this is not the highest level of dialogue, but it is the most immediately practical. The Save Religious Education campaign is producing evidence for Parliament to show what the people of this country actually want as opposed to what a few humanists think they ought to have and are determined they shall get. Take one — more if you wish — of the petition forms for collecting names of those who support religious education in the schools and get sympathetic relatives and friends to sign them. This is a really worthwhile ecumennical activity. Act now rather than regret later. Act quickly, for the time is short.

Petition forms are available from

Save Religious Education,
Blachernae,
Ardleigh,
Colchester, Essex.

REFERENCES

1. "As they assume that man is on his own and this life is all, humanists are virtually atheists, since practical decisions have to be made for the conduct of life. But the mind that is initiating further experience and is open to further evidence is really agnostic". H. J. Blackham, *Humanism*, Pelican, 1968, p. 190.
2. "Humanism proceeds from an assumption that man is on his own and this life is all and an assumption of responsibility for one's own life and for the life of mankind — an appraisal and an undertaking, two personal decisions". Ibid. p. 13.
3. "The refusal of worship, the inability to acknowledge any absolute unconditionally worthy of worship or to find God in nature or history is in no way equivalent to transferring worship of God to worship of man. The humanist's refusal of worship because the object of worship is not to be found is quite explicit. That is one reason why there is objection to calling humanism a religion: it does not retain the religious categories — the numinous, the sacred, the holy, the worshipful, the eternal, the absolute — and give them a new content. Humanism is a rejection of these categories". Ibid. p. 199.
4. "Sin is a theological concept and is not acknowledged by the humanist". Ibid. p. 197.
5. "The humanist relies on the empirical sciences for his world-picture, which then completely takes the place of the mythological world-picture which comes down with religious tradition". Ibid. p. 38.
"The humanist is a rationalist. He feels that all is lost if he lets go his faith in reason. This is his choice; he is anchored in reason and he navigates by reason". Ibid. p. 29.
6. "Humanism is not Christianity minus the faith — which would be an absurdity, and is a thoughtless expression. Humanism starts with a world in which Christian faith is hardly possible but which offers possibilities of other kinds. Concentration on development of these possibilities produces a wholly different world from the one in which the Christian lives. Christian faith and hope could not be superadded to this world as a desirable extra, nice if you can get it, for it would shatter this world. There cannot be a conjunction of two inconsistent ways of thinking, and living. If I were led to accept the faith and hope of a Christian, my humanism would not be crowned, it would be confounded. Worse — or better — I should myself undergo a deeply disturbing change. It is too easily and foolishly supposed that the two will mix. They will not". Ibid. p. 195.
7. "The existence of organized religion in missionary churches necessarily involves humanism in opposition. . . . Humanists may think that believers are deceived, and wish and work for a world without religion — indeed they must; . . .". Ibid. p. 206.
8. "The humanist may want to dissuade the Roman Catholic from wanting his own schools, but he is not likely to do this by enlarging on the evils of indoctrination and segregation, if the Catholic has reason to know or to think that if his child goes to a state school in a country more or less hostile to his faith, steps will be taken in one way or another to deprive him of that faith. . . . When the 'enemy' has been identified as the advocate of denominational schools, he is not to be fought by seeking to deprive him of them but rather by seeking to deprive him of the justification for wanting them. This may seem highly idealistic, but nothing less is very realistic — in rational terms. Of course the issue can always be settled, as it usually is, by political strength". Ibid. p. 160.

9. Vid. sup. 1 and 3.
10. "THE IMMORALITY OF INCULCATING FAITH: However, the Christian religion has one peculiarity which makes it directly anti-educational in a way that even astrology isn't. It holds that faith is a virtue. Naturally, it also holds that to lose or refuse your faith is a non-virtue. It has established 'loss of faith' in the very idiom of our language. Why not 'liberation from faith'?" Brigid Brophy, *Religious Education in State Schools*, Fabian Tract 374, 1967, p. 16.
"The sectarian schools segregate and indoctrinate. The state schools proper don't segregate but they do, though usually in a more wishy-washy mode, indoctrinate. Their religious lessons are intended to inculcate the beliefs of one religion, Christianity". Ibid. p. 12.
11. "Parents will naturally tend to prejudice their children in favour of their own beliefs; the school should redress the balance by making other views known. It follows from this that we deplore the existence of denominational schools, just as we would deplore schools where one particular political view was taught". *Humanists and Society* — a general statement of policy by the British Humanist Association, 1967, No. 15.
"The main argument used by the supporters of Church schools is that they allow parents freedom of choice in the education of their children. However, by doing so, they contravene the rights of children not to be indoctrinated". Patricia Knight, *New Humanist*, April 1973, p. 485.
12. "RECOMMENDATIONS (1) Abolish collective worship and RI in county schools". David Tribe, *Religion and Ethics in Schools*, National Secular Society, 1965, p. 24.
"The present law requiring an act of worship each day and instruction in religion should be repealed; and such practices should be excluded from state schools". *Humanists and Society*, No. 24.
13. "To bring children to Christian belief is not the job of the county school: for those parents who desire it, it is the job of the home, of the chapel or Sunday school chosen by the parents for the young child or by the older child for himself". *Religion in Schools*, Humanist proposals for State-aided schools in England and Wales, 1967, para. 5.
14. "Many teachers of religious education... recognise that to require children to go through forms of worship without a basis of genuine belief is likely to produce apathy, resentment, cynicism — more generally, it may induce a debasement of attitude towards religion. But this line of thought merely touches the surface of the problem". *Objective, Fair and Balanced*, BHA, 1975, p. 28.
"Participatory worship as such has no place in county schools". Ibid. p. 31.
15. "Ultimately the abolition of Church schools will be a national political issue. There will be a new Education Act within the next few years, which will determine educational policy for the next thirty years. It could be an Act which gets rid of Church schools, if Humanists and other opponents of these schools start pressing this issue in political parties now". Patricia Knight, *New Humanist*, April 1973, p. 486.
"The epitome of religious segregation and the logical result of this system is seen in Northern Ireland. Here, hostility between Catholics and Protestants has been intensified by segregated schooling. . . . One may argue that religious conflict is unlikely to occur in England but we cannot expect Ulster to give up church schools, unless an example in this respect is set in other parts of the United Kingdom". Patricia Knight, *The Case Against Church Schools*, "written as part of the work of the British Humanist Association Abolish Church Schools Project Group", p. 9.

16. "Aided schools giving religious and moral education in accordance with the doctrines of a particular church or religious body should no longer continue as part of the system of schools maintained by rates and taxes. They should be taken over as county schools or left to the church to finance without State aid". *Religion in Schools, Humanist proposals etc.*, para. 39.
17. "The situation may be summed up by saying that one does not teach any belief, one teaches about beliefs". *Objective, Fair and Balanced*, p. 24.
 "We welcome the fact that it is now more widely recognised that Britain is a mixed community of Christians, Humanists, Jews, Moslems, Sikhs and others: that it is no longer properly regarded as a Christian country. We therefore call for the disestablishment of the Church of England and the revision of the religious policies of the BBC and ITA. Similarly, we hold that religious observances should not be mixed with public functions such as courts of law and parliamentary or council meetings. Other laws giving the Christian religion a special status should be repealed and the churches should have the same status as all other voluntary bodies. The legal concept of a charity needs to be revised". *Humanists and Society*, No. 23.
18. "Morality is independent of and superior to religion. . . . Not religious instruction, but moral training should be the activity of the schools in the realm of ideas. . . . As part of the social studies course or as a separate subject to be known, for example, as 'Living Together', non-doctrinal moral instruction can be given along purely social lines". David Tribe, *Religion and Ethics in Schools*, p. 21.
 "As things stand, religious instruction on an agreed syllabus does not mean merely teaching pupils about religion. It means putting the Christian religion before children as having special claims on their loyalty and belief. This is true whether it is called education or instruction. Humanists propose that religious instruction or education in this sense should no longer form part of the county or controlled school curriculum, and that these schools should no longer pretend to be Christian communities. This does not mean that there need be silence in the school on the subject of religion, though humanists would expect that in most schools and for the greater part of school life there would be no period set aside for anything called religious instruction or education". *Religion in Schools, Humanist proposals etc.*, para. 15.
19. "Our children have the right to stop being indoctrinated with belief in one religion and to start being told, in a factual way, the content of the myths and doctrines of as many religions and objections to all religions as the teacher's general knowledge will run to". Brigid Brophy, *op. cit.*, p. 17.
 "If the State is to honour its moral obligation not to impose on children opinions for which it has no warrant, state schools can only be, in matters of religion, tolerant and neutral: open to the children of people of all religious and irreligious denominations, but offering worship and instruction in none, pursuing simply the proper business of schools, education, which includes giving a neutral report to children of the facts of the various religious beliefs and disbeliefs held in the world". *Ibid.*, p. 19.
20. "Of the three following conceptions of the focus of RE, only the third is acceptable: . . . (namely) Open-ended consideration of stances for living, both religious and non-religious". *Objective, Fair and Balanced*, p. 2.
 "The Birmingham Conference for the revision of the Agreed Syllabus, constituted in 1969, formally agreed a substantial 'Agreed Syllabus of Religious Education & Handbook of Suggestions for Teachers' on 28

- January 1974. This document took the vital step, unprecedented in any Agreed Syllabus, of admitting non-religious stances for living (Humanism and Communism) to consideration in their own right and not merely as subservient to religious instruction". *Objective, Fair and Balanced*, p. 6.
21. "Recommendation (2): Introduce a syllabus of social morality and citizenship for all students (after having abolished RI)." David Tribe, op. cit. p. 24.
- "It is often argued that without religious instruction of the traditional kind there can be no effective moral education. Humanists take the exactly opposite view". *Religion in Schools*, Humanist proposals etc. para. 19.
22. "Sin is a theological concept and is not acknowledged by the humanist". H. J. Blackham, op. cit., p. 197.
23. "The Advisory Centre for Education's recent 'Charter of Children's Rights' stated that one such right should be freedom from indoctrination. . . . Children have the right to be provided with the means of checking the truth or falsity of statements, including statements about religion. They have the right to make up their own minds on the available evidence. . . . In our nuclear-family dominated society it is a good thing that the community should offset parental dominance by ensuring that in State schools children come into contact with as wide a range of ideas as possible". Patricia Knight, *The Case Against Church Schools*, p. 6.
- "Some parents are totally convinced of the importance of their own views; and the convictions of different parents conflict. Thus we have sectarian schools which both divide the community and limit the child's own independence of exploration. Humanists oppose such schools". *Objective, Fair and Balanced*, p. 32.
- "The BHA has consistently opposed state subsidies for church schools and campaigned in the field of the 1944 Education Act, with its provisions for compulsory religious instruction. Humanists think that indoctrination of any kind is wrong, and that to enforce it by law is outrageous. What should happen is that the child should be enabled to compare various ways of life and choose for himself, his basic moral outlook being formed by his experience of life in the school community". *Humanism and the British Humanist Association*, p. 8.
24. *Objective, Fair and Balanced* (leaflet) BHA.
25. Ibid.
26. See 7.

YOU MUST HAND IT TO THE HUMANISTS

is the title given by Father Tracy to a booklet version of this talk (pp. 46) which is published at 20p (US 50c) post free by:

Approaches,

1, Waverley Place, Saltcoats,

Ayrshire, KA21 5AX, Scotland.

Very strongly recommended by the Editor.

Sentinels

(From Priests to the Priests Who Leave)

JOHN MARK

We deem ourselves no stronger than your weakest,
No nobler than the lowliest in your band;
We judge not as the wisest or the meekest,
But this we know, whereon a man must stand:

The sight received, the power bestowed, God's promise
And ours exchanged, in plain words plainly meant,
The awed avowal of the kneeling Thomas,
The trust bequeathed to Peter penitent.

Clear was the light that filled the fragrant mornings
When you and we, by our own choice withdrawn
From plush-laid paths, mindful of hopes and warnings,
Erect in cinctured albs as white as dawn.

Answered the call, with neither doubt nor malice,
Taking our places with deliberate tread.
Each pressed firm fingers to the proffered chalice
And felt firm, hallowed hands upon his head.

For ever priests, we know by every token
A man might ask, that on our altar lies
In bread and wine changed by His strong word spoken,
The Victim Christ in love's most lowly guise.

The candles could upon your waiting altar
Where last you quenched them, quenching more than them,
Your Mass-book shelved, your stole, your silent psalter,
Your hand that clasps no more the chalice-stem.

Are signs unsacramental, signifying
The grace relinquished and the grace withheld
From pilgrim souls, the living and the dying;
The saplings break beneath the cedars felled.

Wide fields there were, for you to work and hallow.
You grasped the plough, and God's good gift of seeds
Lay waiting, but today in fields still fallow
Your plough abandoned rusts among the weeds.

If we should yield, and pact and promise sunder,
And later weep such tears as Peter wept,
This we would know, amid the world's sad wonder:
"Sentinels of the heart, we slept, we slept."

The Author offers his reflections on what makes for happiness in man and in the society of which he is a member. He finds the fashionable horizontalism of today hostile to the Faith.

Reflections on Happiness

HENRY EDWARDS

"BUT what if, in questions of class war and private ownership, Socialism is so mitigated and amended, that on these points nothing reprehensible can any longer be found in it? Has it thereby freed itself from its natural opposition to the Christian religion"? Pius XI answered this question in *Quadragesimo Anno*: "Whether considered as a doctrine, or as an historical fact, or as a movement, Socialism, if it really remains Socialism, cannot be brought into harmony with the dogmas of the Catholic Church, even after it has yielded to truth and justice on the points we have mentioned; the reason being that it conceives human society in a way utterly alien to Christian truth. For, according to Christian doctrine man, endowed with a social nature, is placed here on earth in order that, spending his life in society, and under an authority ordained by God, he may cultivate and evolve to the full all his faculties to the praise and glory of his Creator, and that, by fulfilling faithfully the functions of his trade or other calling, he may attain to temporal and eternal happiness. Socialism, on the contrary, entirely ignorant of and unconcerned about this sublime end both of individuals and of society, affirms that human society was instituted merely for the sake of material well-being". (C.T.S.; paras. 117,118).

The Popes on Man and Society

Many are the encyclicals and other authoritative sentences uttered by Popes since *Quadragesimo Anno*; and a

man may be thought old hat for citing the encyclical written to commemorate the forty years since the appearance of *Rerum Novarum* of Leo XIII who declared therein, as strongly as any Socialist or Communist, that capitalist abuse laid on many workers a yoke little better than that of slavery itself. My grandfather used to say that crows could count up to three, so that, to shoot crows, four men would go into a hut and three would come out leaving the fourth man to do what was unfortunately necessary. But, so it seems, I am told I must not count beyond two — capitalism and socialism. Leo XIII could at least do as well as the crows. He suggested that as many of the workers as possible should become owners. In a rather more drastic way, Sorel said much the same when he called for direct action and workers control — by Rhondda miners, for example, actually owning Rhondda mines.

But, since *Quadragesimo Anno*, Socialism has undergone the ravages of linguistic dissipation, so much so that I was told fairly recently that some continental dictionary gives 600 definitives of Socialism. Indeed, in the 1848 *Communist Manifesto*, republished in 1948 by the English Labour Party, there was an appendix which listed and described various "socialisms" including the answers made by conservative enemies of liberal laissez-faire, e.g. de Maistre, Bonald, Disraeli, Coleridge, Novalis and the so-called German romantics, Muller and the Schlegels, who keenly felt the organic totality of reality, which fuses disparate phenomena, contradictory feelings and tensions into one throbbing life. "Clerical Socialism" the *Manifesto* called those teachings which may be found as early as the Fathers and in the medieval doctrine of *communis usus*, but which were heard from several Catholic pulpits such as that of Mgr. Mermillod, Bishop of Geneva in the last century, who may have been taking a leaf from Bossuet's book when he exclaimed: "Your mansions — it is I, the workman, who have built them. I who have set the table for your banquets. My daughter wove the gowns which adorn your wives. You are the lucky favourites of the joys and fortunes, while I work day in day out for you. Night brings me some respite, but Sunday no longer its sweet recreative repose. I go backwards and forwards between my work where I mingle my tears with my sweat for your festivities."

What I am Not

I have been at some pains to read as much as I can find of papal words upon the social order until this present — words too upon a peaceful world and right relationships between man and man, society and society. But I have not read anything which destroys, mitigates, changes or belittles *Quadragesimo Anno* though, of course, I have read much which shows development — and recently in *Mankind Quarterly* I devoted two pages to one aspect of such development. No one dare justly accuse me of being a pietist who would let the world go by in the flight of the lone to the Lone. Yet not a few of my Catholic friends who call themselves “progressive” would put me among the *beati possidentes*, backers of hard-faced business-men (often suffering from ulcers and liable to coronaries) who think of the Faith as a bulwark against drastic social reform. Else they call me in other words an exclusive verticalist bent upon my private devotions when, indeed, there may well be, as with Newman, but one thought, my soul and God. A third suggestion is that I am that pessimist who insists that in this ephemeral world the meaning of man in society can never be found, if only for the fact that Paradise is not of this world. The parable of the lilies in the field and that of the sparrows (I'll not quibble with the scholars, who argue about these parables or allegories or similitudes) offers the shadow of an argument. Nothing can be more legitimate than the acceptance of an injustice when I myself suffer it with the object of extracting elements of penance and redemption. But then such acceptance is based upon the strongest hope which cannot fail — “grounded firm and deep in the Saviour's love”. The “I know my rights” man is often an almost insufferable bore.

Politics and Compromise

To recapitulate and to add a little. I am as concerned as any secular or humanistic fellow with the betterment of man in society. Many people in my own land are very well aware that I have for years taken my part in what they would call politics. I have canvassed. I have spoken in halls. I have helped to collect crowds on a Glamorgan square. I have

written. I am now a shade too old for much of this labour. Besides, my conception of politics was so much that of public ethics that I have tended to draw away even from the political Party I support. One or two of my friends tell me that I don't understand politics: the snag is that I know it only too well — politics as politics is conceived of within the party system. I allow for the necessary pragmatism, the need to work out a doctrine within the given air of this or that nation. But I find such explanations insufficient and probably hypocritical. Moreover, I discovered that large numbers of politicians and ordinary people regard politics as a mere reflection of economics and what has been called social engineering. What amounts to something as near an instinct as makes little difference made me worried as a Young Conservative about the manner in which the Conservative adage, "politics is the art of the possible", was used as an excuse for laziness or an explanation of a morally wrong action. Compromise there is a good case for, if by compromise I mean maintaining the spirit of a doctrine in the midst of changing circumstances. But compromise when it means the virtual exile of a doctrine to meet changing circumstances I could never accept. Goodness knows I am no disciple of the Jesuits, bless them, but I always saw the need for their careful casuistry which, in the hands of un-Christians, has brought about that very "situation ethics" the Jesuits toiled hard to avoid. I heard of a certain politician who makes great claim to being a Christian and a pacifist but who, on the advent of the war in Nigeria of Yoruba and Hausa against Ibo, lamented the sale of arms to the former two tribes by England, but contrived to believe he ought to stay at his government post because he believed he could do so much good for his country. That kind of political compromise I abhor. It even smacks of vanity.

Pius XI on Temporal and Eternal Happiness.

Pius XI wrote of temporal and eternal happiness. To so many reasonably decent folk temporal happiness means the inviolability of their individual satisfactions of sense and appetite. (I have deliberately used "individual" here because there seems to be no sense of personality). It seems worth saying that "happiness" is a word closely related to

"perhaps" or "haphazard". I believe the root "happ" is Norse for good luck. Alas, what some Greek philosopher meant by happiness is very far removed from what most people mean by it. In the last year and a half I have been in a psychiatric unit because of some odd disease, which at first looked like Parkinson's. In that time I have taken part in several thearpuetic discussions in which again and again the patients talk of getting or regaining "happiness". There is certainly an ambiguity here, possibly owing to the root word of *chance*. I write on August 28th, St. Augustine's Day. Augustine had very much to say about happiness. Indeed, as Gilson shows, the object of his philosophy is always identified with happiness — that good the possession of which will satisfy every desire and ensure peace. He wants the soul to know its true nature and live in accordance with it, which means for Augustine that it should take its proper place beneath Him to whom it should be subject and above the body it should rule. But he knows that even the God-fearing and the God-seeking may not have achieved happiness. Augustine finds an intimate connection between wisdom and happiness; but it is that wisdom which St. Paul tells us lies outside the ages, but which in the Person of Our Lord became incarnate. Perfect happiness does consist in the full possession of God. There is a *bonum beatificum*, a good which confers happiness. This may seem hardly more than human philosophy somewhat divinised. But indeed Augustine is not a Christian and a philosopher. He is a Christian whose philosophy is rather accidental — a Christian-philosopher. For him "eternal life is knowing Thee, who are the only true God and Jesus Christ whom Thou hast sent" (John, 17.3.). But such happiness as the Christian has here is a shadow of eternal bliss. To the mystic such happiness is revealed in a dark glass, or as the Canticles put it, when my Beloved shows Himself through the lattice.

It has often seemed to me that the kind of politics to which one of my dearest friends applied himself was one of reflection. He was an ardent Nationalist, but as a distinguished Catholic said in the native tongue at my friend's funeral in 1970, his native land was a similitude:

Qui vitam sine termino
Nobis donet in patria.

Our Neighbour

Above various secondary goods, which Augustine mentions, there is our neighbour, for man lives in society. In that our neighbours are in a special manner creatures of God as I am a creature, they also are good. But he sees order, those whom Scripture calls the household of faith, our close relatives, our nationals, and those we know not. They are all neighbours. We must love them as we love ourselves. But this is by no means easy. Only too many do-gooders talk facilely about loving our neighbours, provided they are far distant and live in societies vastly different from our own. And so have I met such people who cannot stomach my special love for my own neighbours in the society to which I belong, while they clamour for my attention to those who live in lands far away. The words of St. John seem applicable here. "If any man say 'I love God' and hateth his brother, he is a liar. For he who loveth not his brother whom he hath seen, how can he love God whom he seeth not"? "No man", says Scripture, "hates his own flesh". (Ephesians 5. 29). But there is an order in this loving. Such loving first concerns those who are our kinsfolk in that very flesh. At the same time, we are bidden to be more concerned about our souls than our bodies. We must be very, very careful indeed lest we stop with ourselves and our kinsfolk. Indeed, Christian missions remind us that "God so loved the world".

Sometimes I am accused of being "inward-looking" because I put my country first with its populace. But I am not so inward-looking as all that. It is because I find myself a member of a given society (the nation) that I am interested in the affairs of Ireland and of Scotland, of Brittany and Catalonia, of the virtual revolt of Tamil speaking "Indians" of the Deccan, and of the not so well grasped fact that all over the world linguistic problems have led straight to commotions. I may be called a separatist *à l'outrance* because such "separatism" is based upon social realities. I am most concerned about some European common market which would dissolve, if it could, social actualities in the name of economics or social engineering. I am not at all surprised that Augustine, who had so much to say about the soul and God, also said much about the life of the Christian in society. For him the moral life is something interwoven

with social life. The person remains a person. But he is also an individuated part of the society in which he finds himself. Love of an object spontaneously arouses a society which includes all whose love is focussed upon that object. Moreover, men do not form a social contract to live in society: men find themselves within that society. But with the Household of Faith there is a difference, for here men are born not of the will of man — strictly speaking, there are no born Catholics. There are, then, two cities, one which is focussed upon the temporal and those who by grace are able to look somewhat at the Celestial City.

Two Cities

The two cities, however, are mingled here and the Christian man cannot avoid being in one sense a citizen of his nation and a well-wisher towards those of other nations, while he pilgrims to the Celestial City. Certainly the Christian man has a problem lacking in him who may be called the Good Pagan. The problem seems to be as ancient as Cain and Abel. Somehow there has to be a *modus vivendi*. And it is this which ought to engage the attention of Catholics. Chware teg — fair play —, but it certainly does engage our attention and that of Christians outside the Church. It is not an insoluble problem; it is not, as some seem to think, one either easy of solution (the pietists) or avoided by asserting, more or less, that the problem is what I may call a horizontal one — that the Christian task is to seek that of God in every man (a Quaker phrase) and avoid altogether as spurious the lesson of the Epistle to the Ephesians, which may be summarised as seeking heavenly places in Christ: the heavenly place of blessing (1.3), the heavenly place of power (1. 19-20), the heavenly place of that rest which Peiper would translate as a kind of leisure, a reflection of that "play" — the *artes liberales* brought to their complete triumph — by means of a state of awesome wonder (2.6), the heavenly place of showing forth, where Christ, ruler of the universe exhibits his riches, wisdom, power and love (3.10), and the heavenly place of victory (6.12).

A truce upon the words — "involved", "committed", and, I suspect, "attitude" — which reminds me of what my ultra-Protestant father told me: "I am tired to death of

sermons which are all attitude, latitude and platitude": I was involved, I was committed, and I had an attitude long before such words became the current cant of popular clerics and their followers. But I never concluded that, however salutary, I was thereby justified, for the just shall live by faith; that faith, indeed, which is bound up with charity. (I have deliberately chosen "charity" since "love" has come to mean so many emotions and attitudes that it has come to mean next to nothing.)

Horizontal and Vertical

The Catholic Church is protected by God from Scylla and Charybdis. "Catholic" indeed has this licit meaning that it refers to what truth there is in the horizontal approach and the vertical flight. It remains that what is horizontal is at best but a means. Hell is, I believe, out of fashion as a doctrine. Many Protestants formally deny its existence; only too many Catholic clerics and layfolk seem to talk and think as if any mention of it were an impropriety. Augustine like others (I believe St. Anthony of the Wilderness) saw two cities which they called Babylon and Jerusalem; and some who belong to that "world" for which our Lord expressly declared he did not pray belong to that "Babylon" which is the city of the reprobate. His "Jerusalem" is above.

I write this partly to do what I can to reconcile what seem to be two factions within the Church of our time. I am well aware that someone who suggests that schools should teach more Latin and perhaps Greek is likely to be accused of attacking the teaching of science. If a man praises life-long chastity, he may well be accused of maligning the sacrament of marriage. But a man does not prove himself a teetotaller by condemning drunkenness. A man might rebuke his wife for taking the car to get sausages from the butchers shop two hundred yards away; but who would say that the man disliked sausages or wished there had never been a motor car? On balance, I am propounding what I am told is the vertical movement of the soul towards God, but I am not at all denying that there is "that of God in every man" (my old Quakerism comes out in odd phrases). No subtleties are needed to defend the horizontal approach. Our Lord was sure that our bodies needed food. He praised the flowers and enriched the wedding feast.

Yet the fashionable horizontalism is hostile to the Faith largely because it is a fashion. It is hostile to what our Lord said — "my Kingdom is not of this world". There is a tension of conflicting emphases which the Church cannot avoid but through the centuries the Church has reconciled them. It would be — it is — tragic that this reconciliation appears broken by those who believe our first and last duty is to see Christ in our neighbour. Now we may start to see the price we are paying, now that any appeal to altruism, to good fellowship, to humanitarian sentiment is passed off as specifically Christian exhortation. What we must see very clearly is that we are not too consciously being corrupted by current trends of thought, the philosophical heresies of our time. A polished and delicate materialism foisted upon us as humanism? Perhaps. I think of it all as the drag of nature. I believe it was Eric Gill who wrote that the innkeeper is the enemy of the traveller for he seeks to delay him. Bless the innkeeper. His is — or was — a good trade. But notice his wiles. To change the scene again, there is a clever materialism found among psychologists and their train who speak of the well-organised personality fulfilled in fruitful activity. Good? Maybe. But when they speak of our being properly adapted to our environment, I pause. By what standard does the personality judge the environment? Many saints, and especially martyrs, just did not fit in with their environment. Our Lord did not achieve that "mental health" the psychologist would look for. Many evil men have "fulfilled their personalities". Call also a truce to "harmonious, integrated, fulfilled, organised, fruitful" — they are probably gravely inadequate. Such words are too often used to enable clever men to describe physical health. Careful. I am not criticising psychologists and psychiatrists *per se* any more than I criticise a G.P. I do criticise those of us who think that mental health is a derivative of a full and a keen Christian faith.

"Howbeit, we speak wisdom among the perfect; yet not the wisdom of this world . . . But we speak the wisdom of God in a mystery, which is hidden, which God ordained before the world unto our glory" (1 Corinthians 2. 6-7).

Any Questions?

WILLIAM LAWSON, S.J.

Why, when we have thousands upon thousands of martyrs, should just one of them be distinguished with the title "Martyr"? I refer to St. Justin.

A case for St. Justin having the special title of Martyr, though he is only one among so many, would be based on the meaning of the word "martyr" as "witness". In the Church, the word was used originally of the Apostles, who were witnesses of Christ's life, death, resurrection and ascension. Later, it was applied to those who underwent great hardships for their fidelity to Christ; and finally it was reserved for those who died for their faith in him.

St. Justin was notable for his determined search for truth, and, when he found it in Christ, for his resolute preaching and defence of it. As a pagan he studied the philosophies of Zeno, Aristotle, Pythagoras and Plato, and was not satisfied with them. When he was about thirty years old he became a Christian and began at once to write expositions of the faith, addressing the first of them to the Roman Emperor, Antoninus Pius. His witnessing was crowned when he was scourged and beheaded for being a Christian.

There is, in fact, at least one other saint who has the special title of Martyr. He is St. Peter Martyr, a Dominican, who was Inquisitor in North Italy — an office for the defence of the faith which is always necessary, whatever name it goes by. (He is by no means to be confused with Peter Martyr Vermigli, who was called after him, and who left his religious order and the Church, became a Protestant, married a nun, and was Regius Professor of Divinity at Oxford in 1548). Tradition says that the saint, as he lay on the ground, fatally injured by assassins, wrote on the road, in his own blood, the words, "Credo in Deum".

Why doesn't the Church make more of the gift of tongues? It was, after all, the most remarkable gift at Pentecost.

It was certainly remarkable. There were three miracles at Pentecost: the tongues of flame manifesting the descent of the Holy Ghost on the Apostles, their sudden ability to speak intelligibly in languages they had never learned, and the corresponding ability of their hearers to understand them. But what was visible, audible and astounding was the least of the happenings on that occasion. The first and incomparably the most important is announced in the short sentence, "They were all filled with the Holy Ghost".

The gifts of speaking in tongues made its recipients not one degree holier. It was a skill they needed for the first proclamation of the Kingdom of Christ; but it was external to the sanctity of their soul, and was to be used for the good of the Church and mankind. What sanctified them was the confirmation by the Holy Ghost of His life in them, and the strengthening of the infused virtues that are given in baptism — faith, hope, charity, prudence, justice, fortitude and temperance — and of the special gifts of the Holy Ghost, of which seven are usually numbered: wisdom, understanding, knowledge, counsel, piety, fortitude and fear of the Lord. Those virtues and gifts can, and should, become habitual in the soul, by cooperation with the Holy Ghost and acceptance of His impulses.

It is supernatural life, and the supernaturalized faculties and powers of the soul which make a Christ-like personality. Those are "the better gifts" which St. Paul says we should desire. Gifts such as the gift of tongues do not of themselves make the possessor more holy. They may gratify, but they do not sanctify.

The Easter Prefaces kept telling us that "the whole world abounds with Easter joy". Am I to take that as truth or as pious extravagance? I didn't, myself, notice the abundance.

The words of the Prefaces derive, I think, from Our Lord's promise to the disciples that "their joy shall be full". The joy is that of Redemption, which was accomplished by

Our Lord's death and resurrection. The whole of creation has been liberated from the tyranny of the devil, for Christ has been named King of creation by His Father. "Every creature groaneth and travaileth in pain, even till now"; but the "now" of the Resurrection is the moment of release.

Christ's promise has been kept, and joy is everywhere in the world. It is universally available. But possession of it is conditional: we must accept Christ before we can have it. It is one of the fruits of Redemption, and, like Redemption, it waits for man's recognition of Christ as God-made-man. "He that believeth and is baptized shall be saved: but he that believeth not shall be condemned". There can be no joy if Christ is denied — His Divinity, His Kingship, His very existence. Overlying the world-wide joy which abounds and which could lift all hearts is the refusal of submission to Christ, the Word of God, the one Mediator between man and God, and King. The refusals are personal, but they are communal as well. Atheists of all sorts deride the notion that laws should conform to the law of God. And not only they but also liberals, many of them Catholics, maintain that the State is independent of the Church and her teaching — which is Christ's teaching — on faith and morals. Joy does not belong to those who give the father of lies equal hearing with Christ Who is the Truth.

GENESIS OF COMMUNISM.

Man seeking licence
Grows weary of the search
For what seems
An illusory freedom,
Shirks responsibility
Forfeits the power to choose.
The last tyranny
The servile state
Is born.

Rev. Fr. J. Brown

Book Review

DOWN WITH DOGMA AND ALL THAT

Has Dogma a Future? by Gerald O'Collins, S.J.,
Darton, Longman and Todd, 1974; pp. 100.

It is not often that one finds a professor arguing that the subject he teaches should be done away with. But this is what Fr. O'Collins, a professor of fundamental theology at the Gregorian University, is urging in the slim, close-packed volume under review. Has dogma a future? he asks, and his answer may be summed up: It has no past worth speaking of and for the future we can only hope that the Church as a whole will dispense with it. It should be relegated to the museum. What is called for is not the purification of the notion of dogma but its elimination. There would still be teachings or formulations of the Faith, but these would have only a practical value as guides or incentives for Christian living. With dogma eliminated, we would have arrived at the happy situation, where, as he puts it, orthopraxy would serve as the criterion for orthodoxy; that is, right conduct would be the test of right belief.

We are, he tells us, in the Introduction, faced with three options: 1) dogmas are erroneous; 2) they are noble but irrelevant monuments of a past age; 3) they have some role to play as guides for Christian living. There is a fourth option, which he does not mention, viz. that dogmas give us an insight into the divine mysteries. Indeed, he could hardly have mentioned it, for it is ruled out by the drift of his argument. He asks, for example; Do Christians know more of the divine reality after hearing a dogma for the first time?

In the opening chapter he points out, quite rightly, that the word "dogma" was originally used in widely different senses, and that what we now call dogmas were referred to as "articles of faith" and the like. It was only in the 19th century that the word received its present strict technical meaning of a precise authoritative statement of some article of the Christian faith. From this he concludes, quite fallaciously, that the reality designated by the term was

unknown in earlier times, so that the description of the definitions of the early Councils of the Church as 'dogmas' is an anachronistic classification.

In the next chapter, following the method employed by St. Thomas in the *Summa*, he states the objections against dogma. But whereas St. Thomas concludes his treatment of a subject by refuting the objections, it is clear both from the way in which Fr. O'Collins states the objections and from what he says later in the book, that they represent substantially his own thought.

Dogmas are, he says, a denial of freedom, leading to the banning of preachers and the silencing of writers. Confusing the freedom of the initial act of faith with freedom to accept or reject the content of the Faith, he maintains that, as prescribed formulations, dogmas rule out free personal faith. The same confusion is apparent in his statement that St. Paul could not of course force assent by commanding his converts to accept orthodox doctrine. St. Paul could not of course force assent, because the act of faith is free, but it is clear from the New Testament that he insisted that if his preaching was accepted it must be accepted in its entirety. Dogmas, he says, burden the loyal Catholic theologian with a weight of dogmatic heritage and tie his hands in dialogue with others professing a different faith. They are like a great compost heap — and the image clearly refers to the contents of the heap and not its subsequent use as a fertilizer. Or, using another image, he compares them to antique furniture, which is best put out of sight in the attic, though some people may prefer to use it. These high-sounding dogmatic formulations suggest that the act of faith stops short at propositions and they conflict with a proper recognition of God's incomprehensibility. They turn our religion from a Christianity of practical deeds into a dogmatic system that ignores love. They claim to freeze revelation into a definitive formula, something that is quite out of the question in a world that is constantly undergoing linguistic and cultural change.

Is it then possible to understand dogmas in a humanly credible way? Yes, answers Father O'Collins in the following chapter, if we take them as guides to genuinely Christian living. It is difficult to sustain that they are primarily informative, since they are informative only in a

vague and abstract way. Because an inevitable vagueness and imprecision always rules out attempts to settle finally questions of exact meaning and truth, there is no such thing as the meaning of any given dogma, just as there is no such thing as the Faith.

Vatican I declared that dogmatic statements must always be so interpreted that the interpretation has the same meaning as the original statement, and this teaching has been repeated by Vatican II and Pope Paul. This certainly implies that a dogmatic statement has one definite meaning which is ascertainable. Fr. O'Collins admits that papal definitions such as that of the Assumption of Our Lady may be so clear as to admit of only one meaning — though even here he has some reservations — but he maintains that the dogmatic definitions of Councils suffer from the outset from an ineradicable ambiguity and plurality of meanings. What, he asks, do we know of the motives, experience and feelings of the bishops who met at Chalcedon or Trent? Is it likely that they interpreted in the same sense the formulas they composed? Interpretation of a dogmatic statement is always a personal affair, and as evidence of this he quotes the different interpretations of the definition of the Assumption given by Mauriac, Martindale, and Jung. In fact, these "interpretations" were not interpretations at all, but more corollaries attached by these writers to the definition, about whose essential meaning they had no doubt.

Various considerations are brought forward by the Author to diminish the authority of the Councils which dared to define what the Christian must believe. Thus Nicea, convened by the Emperor, was not in the short run effective; the definition of Chalcedon was not accepted by the 'Monophysites'; the Protestants were absent from the Council of Trent, where sometimes only a handful of bishops were present at important sessions; Orthodox, Protestants and Anglicans were absent from Vatican I.

Throughout the book there is a preoccupation with words, to the neglect of the ideas for which they stand. Thus churches are referred to as 'linguistic communities', as if what binds the members together is the recitation of verbal formulas. The early Councils, we are told, drew lines against misleading terminology, as if the difference between Catholics and Arians was merely a matter of words. Was it

ever Christian, we are asked, to impose verbal acceptance of formulas under pain of exclusion from Church office or even church membership? Not everyone, he adds, who recites the Chalcedonian definition really believes in Christ. But, one might fairly ask, if a man refuses to accept the Chalcedonian definition, can we say that he has true faith in Christ?

This extravagant emphasis on words reflects the sceptical view that one philosophical system is as good as another. Thus we are told that, if Christ had lived in the 19th century, theologians would have expounded the Gospel message in Marxist or Freudian terms. Fr. O'Collins apparently does not realise that even the most subtle theologian would find this an impossible task, since these philosophies are radically incompatible with the teaching of Christ.

The same sceptical view underlies the assertion that "the deposit of faith always appears in words and ideas conditioned by the changing language of a given period as well as by the current culture and philosophy". Since this follows a statement that the concepts employed in dogmatic definitions are not trans-historical, "conditioned" here clearly means "wholly conditioned"; and this is false. In the formulas in which the Church expresses the deposit of faith, Pope Paul tells us, she uses concepts "which are not tied to a certain form of human culture, but express that part of reality which necessary and universal experience permits the human mind to grasp and manifest with apt and exact terms taken from common or polished language". Because concepts transcend the vagaries of history, we can understand the views of such thinkers as Plato and Aristotle, and we find that a definition of "person" formulated by Boethius in the 6th century has yet to be improved upon.

The book contains some errors regarding matters of fact, such as the teaching of Trent on transubstantiation, and bazaarre notions such as that the definition of the Incarnation at Chalcedon implied the rejection of slavery and the definition of Our Lady's privileges the admissibility of women to sacred orders, but these are incidental to the main theme, which is that the concept of "dogma", which all Catholic theologians have accepted for over a century, should be abandoned as a "bewitchment of the in-

telligence". It is hard to see this thesis being taken very seriously and one may confidently expect that the Church will continue to expound her teaching in dogmatic formulations like the *Credo of the People of God*, and that there will be a chair of dogmatic theology in Catholic universities for a long time to come.

G. H. Duggan, S.M.

Diary of an Unborn Child

OCTOBER 5 — Today my life began. My parents do not know it yet. I am as small as a seed of an apple, but it is I already. And I am to be a girl. I shall have blonde hair and azure eyes. Just about everything is settled though, even the fact that I shall love flowers.

OCTOBER 19 — I have grown a little but I am still too small to do anything by myself. My mother does just about everything for me. And what is odd — she still doesn't know that she is carrying me here under her heart, and that she is helping me already, that she is even feeding me with her own blood. She is so good.

Some say that I am not a real person yet, that only my mother exists. But I am a real person, just as a small crumb of bread is yet truly bread. My mother is. And I am.

OCTOBER 23 — My mouth is just beginning to open now. Just think, in a year or so I shall be laughing and later talking. I know that my first word shall be — Mama.

OCTOBER 25 — My heart began to beat today all by itself. From now on it shall gently beat for the rest of my life without ever stopping to rest! And after many years it will tire. It will stop, and then I shall die.

NOVEMBER 2 — I am growing a bit every day. My arms and legs are beginning to take shape. But I have to wait a long time yet before those little legs will raise me to my mother's arms, before those little arms will be able to gather flowers and embrace my father.

NOVEMBER 12 — Tiny fingers are beginning to form on my hands. Funny how small they are! I shall be able to stroke my mother's hair with them. And I shall take her hair to my mouth and she will probably say, "Oh, no, no, dear . . ."

NOVEMBER 20 — It wasn't until today that the doctor told Mummy that I am living here under her heart. Oh, how happy she must be! Are you happy, Mummy?

NOVEMBER 25 — My mum and dad are probably thinking about a name for me. But they don't even know that I am a girl. They are probably saying Andy. But I want to be called Cathy. I am getting so big already.

DECEMBER 13 — I am just able to see. It is dark around me. When Mummy brings me into the world, it will be full of sunshine and flowers. I have never seen a flower, you know. But what I want more than anything is to see my mum. How do you look, Mummy?

DECEMBER 24 — I wonder if mum hears the whispering of my heart? Some children come into the world a little sick. And then the delicate hands of the doctor perform miracles to bring them to health. But my heart is strong and healthy. It beats so evenly — tup-tup-tup . . . You'll have a healthy little daughter, Mummy.

DECEMBER 28 — Today my mother killed me.

Catholic Charismatics and Pentecostals

A Critical Appraisal

by

Father Gabriel Barry, ODC

Published by the Apostolate of Catholic Truth and obtainable from:

Mr. P. F. Swarbrick,
52, Moorcroft Crescent,
Ribbleton,
Preston PR2 6DP
Lancs. Phone 0772-58664.

Single Copies 25p (post free)

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This pamphlet is eighteen large, well-filled pages in length. It is full of sound and sensible information. It contains an objective and balanced critique of the Pentecostalist Movement. It makes an admirable piece of companion reading to three articles by Mary Martinez which will appear in *Christian Order*, beginning next month (see over this page). It is warmly recommended by the Editor of *Christian Order*.

FAIR WARNING!

Beginning with the October number of *Christian Order* we shall be publishing, by courtesy of the "Wanderer", three very important articles by Rome-based Catholic journalist, Mary Martinez.

In them, she takes a hard look at Pentecostalism in (yes, it's true) Rome of all places and at some of its prophets. Her conclusions are disturbing. Her summing-up of this movement, which has its roots in Protestant revivalism, is, we believe, entirely justified. She calls it "pernicious". So do we. If you wish to see why, please read the articles.

We expect a heavy demand for the October-December (inc.) issues of *Christian Order*. We advise readers whose subscriptions fall due during these months or who wish to subscribe on behalf of new readers to please do one or both of two things. If it is a matter of renewal, will they please do so as soon as they receive a reminder. If they wish, in their generosity and zeal, to take out a subscription on behalf of a new reader, will they please do so right away; i.e. now?

With the best will in the world we can give no firm guarantee that long-delayed renewals or subscriptions for new readers that come long after October will receive in return all three issues containing this important series.

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